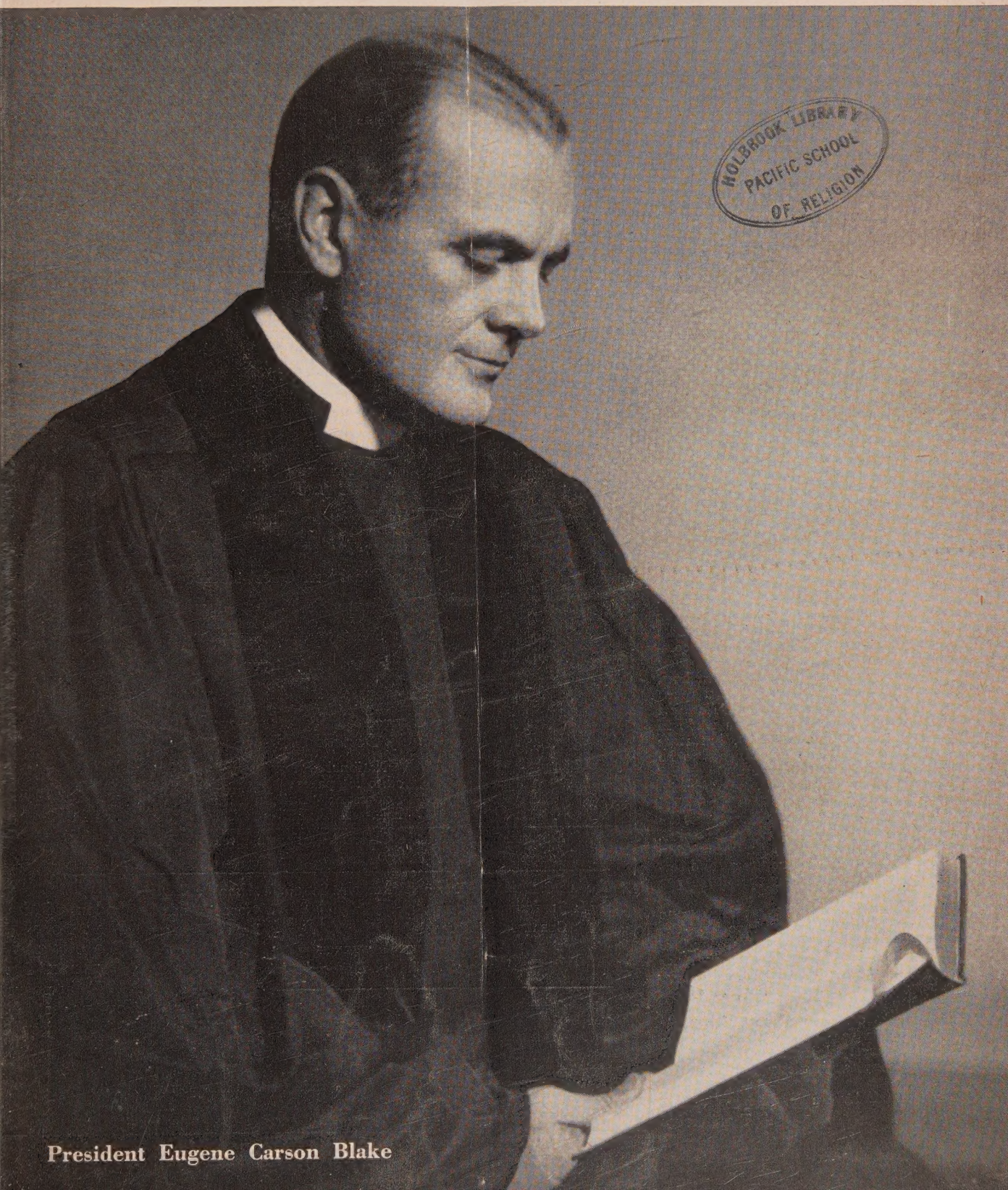
NATIONAL COUNCIL

OUTLOOK

JANUARY 1955



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Vol. V. No. 1, January 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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HAPPY NEW YEAR

At the beginning of 1955 we reprint parts of the "charter" of the Outlook and ask ourselves how far we have been successful in living up to this charter.

In our first issue in January, 1951, we said: "The Outlook's central concern is with what the churches do *together* (in the local community, in regions, in the nation and in the world).... Its field is the area of common Christian interest, of cooperative Christian life and of united Christian service. It is limited to the field of interchurch cooperation.

"Its primary focus of attention will be the program of the National Council but it will also be interested in all other vital expressions, anywhere and everywhere, of the unity of spirit which Christians have because of their oneness in Jesus Christ as Divine Lord and Savior."

The complexity of the National Council, with its 60 areas of activity, and the limitations of a 32-page magazine have made it difficult to reflect truly the cooperative movement, in the world, nation and community.

Our other great problem has been how, with our limited resources, we can reach the constituent churches of the National Council. Some progress has been made in increasing the paid circulation, but it is still pitifully small and much needs to be done in the way of promotion.

The selection of the Outlook for indexing in the Readers' Guide to Periodical Literature has meant a great increase in the number of libraries taking the magazine. We have even been asked for permission to have the Outlook microfilmed, and several people have suggested that it be put on the newsstands!

Although our printing costs have gone up, like all other costs, we have kept the subscription price to $2.00 and we believe the magazine is a good investment since it is one of the few magazines which give a conception of the broad horizon of the work of the Church.

We thank our contributors for their help, and our readers for their patience and forbearance. Please let us hear from you with any suggestions for improvement.

May you all have a very happy 1955!

The Editors

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
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General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
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Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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National Council staff contributors to this month's editorial pages: "Impressions Left by Boston," Leila Anderson; "Building Ethical Values," Cameron P. Hall; "A Tradition Is Established," Donald C. Bolles.

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Thy Kingdom Come

New Network Radio Program Features Church Music in Unique Settings

By NANCY LAWRENCE

Above left: Harriss Hubble leads. Left: Mr. Harriss Hubble. Above: Mr. Hubble leads the "Thy Kingdom Come" chorus. Right: A general view of the broadcast studio.

HIGH up in New York's towering RCA Building a red second hand creeps slowly up the clock. The hum of voices and sound of scraping chairs are silenced. Behind double panes of glass the engineer in the control booth watches the fluctuating dials of the panels before him. A hush fills the big NBC recording studio.

A serious, white-haired man steps to the podium and raises his arm for the downbeat. Suddenly through the studio swells the mighty crescendo of chorus and orchestra. A brand-new radio program — "Thy Kingdom Come" — is on the air. It brings into American homes each Saturday at 6:30 P.M. (E.S.T.) the great music of the church in a fresh and dramatic way.

For Harriss Hubble, its arranger, conductor and composer, it is the culmination of a 20-year dream of evolving a new approach in popularizing the great hymns of Christendom.

"No one has heard church music presented quite like this before," says Dr. J. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches, which is cooperating in presenting the new show.

"It is not a 'highbrow' show. The music ranges from Bach to the popular Gospel hymns — most of it very familiar and melodic.

"The music is not sectarian — though listeners of all faiths hear melodies that they feel are their own. Much of the appeal is in the nostalgia it brings out and in the dramatic arrangements."

He also emphasized that, unlike most religious programs, this program has no sermon — "only the timeless words of the Scriptures."

"We feel it is something fresh and new in radio — we could say thrilling and powerful," he continued. "It appeals to the majority of listeners. Approximately three out of five people in this country have church connections of some sort. Many others have been to church in their youth and will remember the great music they heard then."

Described by Dr. Mack as "not a 'religious' program in the usual sense," it features music by a mixed chorus of 14 voices and a 17-piece brass ensemble. Each program is built around a different theme with special attention given to the great holidays of the church. The format consists of a group of five or six selections of hymns or traditional church music.

In sharp and effective contrast to the music of the ensemble and chorus are the intervals devoted to selected readings from the Bible by the well-known actor-singer Ray Middleton.

With a deep earnestness and gracious solemnity Mr. Middleton reads the Scriptures in a richly modulated voice which brings new meaning to the eternal truth of the words.

This part of the program especially has been popular with the general public. In every one of the several hundred letters received after the premier broadcast, listeners have mentioned it as a particularly outstanding feature.

The program is presented under the auspices of the National Council of Churches in cooperation with NBC and the Presbyterian Church, U.S.A., which is assuming all program costs for the 22-week series projected to run through next April.

Mr. Hubble, the author of the show, a Baptist layman, has long wanted to present music like this. A member of the music arranging staff of major networks both in New York and on the West Coast for the last 25 years, he has

(*Continued on page* 27)

The National Council's General Assembly meeting in plenary session last month at the Hotel Statler in Boston, Mass.

A Demonstration of Unity

By BEATA MUELLER

"WE HAVE discovered new strength and effectiveness in our common enterprises," delegates to the National Council's third General Assembly declared in the message they adopted on the final day in Boston.

"When we speak unitedly as Christians," the delegates' message added, "we affirm a oneness in Christian experience which we believe is an increasing reality among us."

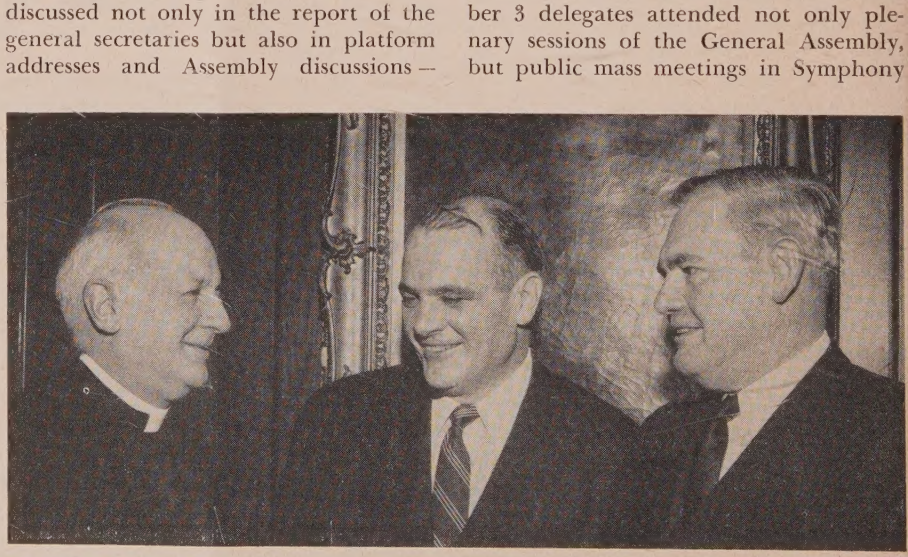
The sense of oneness which the delegates affirmed already had been made evident during the five days that more than 2,000 church leaders in Assembly sessions and related meetings had dealt with problems in the life of the Council, its member churches, and the nation; and had mapped plans by which they could move toward a solution of some, if not all, of the issues they confronted.

The issues were not easy ones. At the first plenary session, the Council's two top executives had given a detailed report on the state of U. S. churches, reminding delegates not only of the tremendous gains in American church membership and program, but also of the "dangerous moral problems" and "unprecedented" social changes challenging the churches to new and more effective action.

In their message to the churches and the nation, delegates had called for a "proclamation and demonstration" of the Christian faith to meet the "spiritual seeking and hunger" of this generation.

And they had spoken on many issues discussed not only in the report of the general secretaries but also in platform addresses and Assembly discussions — the preservation of freedom; the goal of a non-segregated society; the problems of Christians in their daily living; the ministry to young Americans in the armed forces; church support for efforts toward world peace; and the need to share material and spiritual resources with others, at home and abroad.

Between November 27 and December 3 delegates attended not only plenary sessions of the General Assembly, but public mass meetings in Symphony



A WORTHY SUCCESSION — Rt. Rev. Henry Knox Sherrill (left), the Council's first president, who served during 1951 and 1952; Dr. Eugene Carson Blake, (center) the president-elect; and Bishop William C. Martin (right) the retiring president.

Hall; the separate assemblies of the program divisions; and working conferences devoted to the churches' world-wide concerns, their nurture of their own members, their ministries to special groups, and their witness to the nation. Through all the complex schedule, there became evident a pattern of repeated concern on certain issues.

One of these was unity among Christians — a theme taken up in the sermon of Dr. Paul E. Scherer, of Union Theological Seminary, New York City, at the opening worship service in Old South Church, where he declared that the proper unity of the church lies in "the fellowship of those whom God in Christ" has "not only called but redeemed."

The theme was repeated that evening in Bishop William C. Martin's address as the Council's outgoing president, when he called for a church "united in its basic faith and its supreme purpose."

But the concern for unity was most apparent in two actions taken by the delegates. One came during a session when delegates, after a brief debate, divided 276 to 106 in favor of accepting the recommendation of a permanent Council headquarters in New York City. Dr. A. Dale Fiers, of Indianapolis, president of the United Christian Missionary Society, explained that he was one of those who voted against the motion, and presented a resolution which recognized "sincere differences of opinion" on the issue but called member churches to join together in giving all possible aid to carrying out the decision that had been reached. His resolution was accepted unanimously. At a luncheon meeting of the new General Board later in the week, a special committee was authorized to invest up to $600,000 of Council funds toward construction of a United Church Center in Manhattan and to seek gifts from other sources for the center that will house both the Council and offices of five member denominations.

The other action was one that reached beyond the Council's member communions, when delegates, learning of the critical illness of Pope Pius XII, interrupted a business session to offer prayer for him, and issued a message expressing sympathy with "our Roman Catholic friends" in their anxiety over the grave condition of their spiritual leader. . . . From Roman Catholic Archbishop Cushing of Boston, who had been given the message of prayer and sympathy to transmit to the Vatican, came a letter of gratitude later.

"It is indeed moving," the archbishop wrote, "to witness the Christian charity of men and women of all faiths in such moments of trial."

A second recurring theme was the concern for Christians in their daily living. Dr. George F. MacLeod, founder of the

BOSTON HIGHLIGHTS

—Unanimous election of the Council's third President, Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church, U.S.A., to succeed Methodist Bishop William C. Martin, of Dallas, Tex.;

—Election of officers to serve with him, including four vice-presidents for the Council's program divisions, and 12 vice-presidents-at-large, an increase over the previous six designed to give wider geographical representation;

—Adoption of amendments to the Constitution and Bylaws, including a change in the Council's period of operations from two years to three;

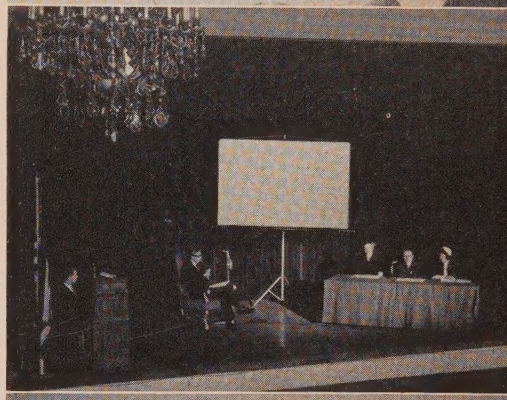
—Moves bringing closer to fulfillment the plans for unified Council headquarters: acceptance by the Assembly of the recommendation of permanent headquarters in New York City, with a major field office in Chicago; and approval by the new General Board of a committee authorized to invest up to $600,000 in a Manhattan building with offices both for the Council and for some five member denominations;

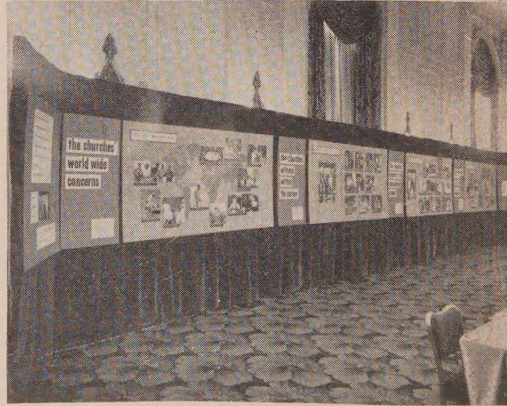
—Announcement of two major overseas missions by Council leaders: Dr. Blake's Christmas visit to American G.I.'s and chaplains in the Far East, on behalf of the Council's constituent churches and their members; and a globe-circling journey beginning in February by an international team of Protestant women headed by Mrs. James D. Wyker, president of United Church Women, with a view to creating greater unity of fellowship and prayer among the world's Christian women;

—Formal induction of the Council's new administrative leaders, who have been serving since 1953, Dr. Roy G. Ross, general secretary, and Dr. Roswell P. Barnes, associate general secretary, in a service at Trinity Church (Episcopal);

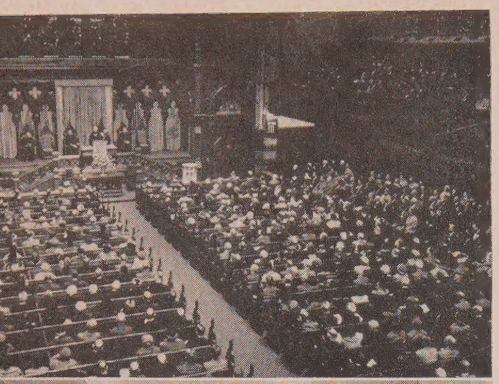
—Installation, at a solemn and colorful ceremony, of new Council officers and other executives at the closing worship service in Old South Church;

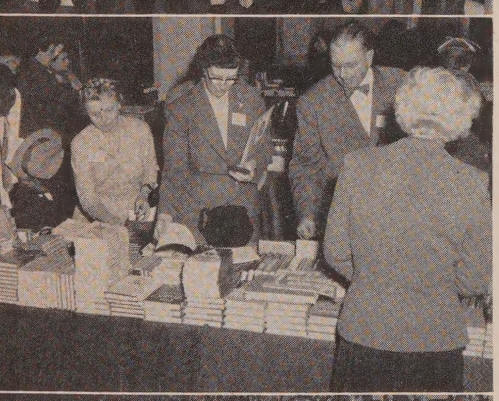
—Decision to hold the next meeting of the General Assembly in 1957 in St. Louis.





Top — Bishop William C. Martin (center), retiring Council president, installs Dr. Roy G. Ross (right), general secretary, and Dr. Roswell P. Barnes (left), associate general secretary. *Second from top* — Retired executives are honored at Fellowship Dinner: (front row, l. to r.) Dr. Alfred D. Moore, Miss Sue Weddell, Dr. Fred F. Goodsell, Dr. Emory Ross; (back row, l. to r.) Dr. Franklin D. Cogswell, Rev. Deane Edwards, Dr. Wynn C. Fairfield and Dr. Jesse M. Bader. *Third from top* — Dr. Harold Ehrensperger of Boston University directs a documentary narration on "The Churches' Nurture of Their Members." *Second from bottom* — Three official youth delegates talk with Dr. Olivia P. Stokes (center) director of religious education for the Massachusetts Council of Churches, and T. Chipman Day, of the Pilgrim Fellowship. *Bottom* — This graphic presentation of the Council's work attracted much interest among the delegates.





famed Iona Community in Scotland, at the first public meeting declared that the place of primary holiness is not where men worship but where they "congregate in the marketplace and at the crossroads." Dean Walter J. Muelder of Boston University's School of Theology, told a working conference on "The Churches' Nurture of Their Members," that it is the laity who do 90 per cent of the churches' work, as they realize the worth of fellow-workmen, as they remember it at the collective bargaining table, in community chest campaigns, and in struggles against corruption. And Rev. Clifford J. Earle, of Philadelphia, secretary of the Presbyterian, U.S.A., Department of Social Education and Action, called the layman's ethical choices in his daily work "the modern frontier of Christian life." Assembly delegates adopted a recommendation from this conference urging member communions, in the light of the "difficult ethical problems lay people face daily in their jobs and occupations" to support the preparation of program techniques and discussion aids by Council units and to use these aids and techniques fully.

One activity by laity received recognition at the luncheon of women church leaders at which Mrs. Wyker's world trip was announced, when the United Church Women received the first citation ever given to any organization by the National Citizens' Committee for Educational Television. The women were cited for their "pioneering vision and outstanding public service in helping to bring to the American community the advantages of educational television."

And at a luncheon meeting of United Church Men, their new chairman, J. Clinton Hawkins, steelman from St. Louis, told laymen that if they use their "talents and influence" they have "power to lick vice in a city or solve a community's juvenile delinquency problem."

A third theme stressed repeatedly was the preservation of America's heritage of liberty. At the Assembly's Fellowship Dinner in the Hotel Statler, 1,200 men and women stood, applauded and cheered when Professor Roland H. Bainton, of Yale Divinity School, said of current excesses in combatting Communism:

"If worse comes to worst, better that we go down under the heel of a foreign tyrant than be the agents of our own destruction by our own betrayal of freedom." Warning against dangers of distrust and conformity, Dr. Bainton declared that "truth is a quest, not a deposit," and that "in free encounter, truth will prevail."

His concern was echoed by other speakers. At a conference on the churches' witness to the nation, Methodist Bishop G. Bromley Oxnam, of Washington, D. C., condemned investigative practices "that are inexcusable, unnecessary, and unAmerican" and that miss "the real Communist . . . in a maze of false charges against reputable citizens." And Dr. Reuben E. Nelson, New York City, general secretary of the American Baptist Convention, reporting on the Council's establishment of its Committee on the Maintenance of American Freedom, called on the churches, in an age of conformity, "to teach the dignity of independent thought and the dignity of human personality."

Assembly delegates adopted a recommendation that the Council encourage study of basic principles to help guide local congregations in dealing with threats to freedom in their own communities.

With the problem of racial justice underscored by the Supreme Court ruling on the public schools, delegates issued a call to the churches for greater effort toward integration in their own membership — a move recommended in three of the Council's divisional assemblies. In one of them, Assistant Secretary of Labor J. Ernest Wilkins told home missions leaders that the Army, industry, social welfare and educational institutions are making better progress in race relations than the churches. Because the problem is a moral one, he warned, "the center of a significant part of morality has moved out of the churches into secular agencies and organizations in our society." A Methodist layman, Mr. Wilkins holds one of the highest government posts to which a Negro has been appointed.

On the issues of world peace, delegates heard from three leaders in international affairs.

Dr. Charles Malik, Ambassador from Lebanon, reminded them that the Christian's struggle against Communism must not blind him to "social evils and injustices" nor to "real possibilities of 'peaceful co-existence' in a world in which atomic war might mean not so much the defeat of Communism as the destruction of everything."

Honorable Lester B. Pearson, Canada's Secretary of State for External Affairs, told delegates that current easing of international tensions may offer a better chance for successful negotiation. Adding that negotiation need be neither a confession of weakness nor a

Top — Opening service of worship at Old South Church; *second from top* — the working press room; *third from top* — New England seminary students who ushered at the Symphony Hall meeting; *next to bottom* — the literature exhibit, which was well patronized; *bottom* — banners of the constituent communions carried in the procession

betrayal of principle, he declared that the growing strength of the free world can be a means to "the solution of international problems by peaceful means."

Dr. Frank Graham, former U. S. Senator from North Carolina and now U. S. representative to India and Pakistan, commended the churches both for their work for peace through the U. N. and for their humanitarian service to people overseas.

One such service was underscored in a resolution, adopted unanimously, urging churches to provide "all possible resettlement opportunities for the homeless and oppressed" who can be admitted under the Refugee Resettlement Act of 1953 if assurances of jobs and housing are provided by sponsors in the U. S. The resolution pointed out that 100,000 of these overseas refugees look to U. S. Protestant and Orthodox churches for succor.

New trends in the pattern of foreign missionary work were also reported. Dr. George W. Carpenter, executive secretary of the Council's Africa Committee, just returned from a three months' visit to mission posts there, called "racialism, human exploitation and Christian division" the "three great sins" of the white race against the Africans. He recommended that member churches unite their missionary personnel and projects whenever possible to meet the complexities of a continent in transition.

From Rev. R. S. Bhandare, of Islampur, Bombay State, came a prediction of eventual union of all churches in India, when "there will be no denominations." From Dr. Thomas Thomas, of the medical staff of Vellore Christian Medical College in India, came a plea that mission leaders consider filling vacancies with competent Indian Christians, rather than missionaries from abroad. Noting that Asians are generally more welcome as missionaries to other Asians than white missionaries, Mr. C. E. Itti, a missionary to Indonesia of the Syrian Orthodox Church in South India, noted that churches of his country have also sent missionaries to South Africa, Ethiopia, Australia and New Guinea.

Need for developing new ways of meeting today's needs in home missions was underscored in a report by Dr. I. George Nace and Miss Edith Lowry, co-executive secretaries of the Council's Division of Home Missions. They outlined a four-point program to help solve some of the most pressing problems: reaching people in sparsely populated rural sections where church membership is declining; giving broader leadership to struggling rural churches in areas where more than 2,500,000 farm families live on incomes too small for adequate diet, medical care, and schooling; developing greater continuity in ministering to the nation's 2,000,000 migrant farm workers who live in poverty, following the harvests; and discovering more effective ways of serving vast populations pouring into cities.

Other recommendations, these from a conference that discussed how the churches recruit and develop mature Christians, included more in-service training for pastors; new experiments in the development of leadership; more effective programs to combat the disruption of family life and its consequences, such as juvenile delinquency; better educational programs for church members on social, political and economic issues in terms of Christian faith; and cooperation of member communions in evangelistic efforts, especially in effective use of mass communications media such as press, radio and television.

Many of these recommendations were also in the Assembly message, in which delegates urged that the "vision of unity" be translated into practice in terms of "practical obligation."

But even in making practical plans and proposals, delegates were reminded by new Council President Blake that they would need "more than anything else" to enter into "the posture of prayer."

This, he said in his message at the Assembly's closing worship service, is "the only way in which the power of God can transform a council of churches from embarrassment in the face of the world's needs into a renewed discipleship."

"There are many things we can and must do to strengthen the Christian power and witness of our churches and their Council," Dr. Blake declared, "but I am sure that of all the things we ought to do, there are none so important as a renewed grasp of the available power of God and a new dedication to the Cross as Jesus' way."

SPEAKERS AT BOSTON—*Top, left to right*—Dr. Charles Malik, ambassador from Lebanon to the U. S.; Dr. Albert Buckner Coe, Moderator of the Congregational Christian General Council, and Honorable Lester B. Pearson, Canadian Secretary of State for External Affairs. *Second from top*—Professor Robert L. Calhoun, third from left, with Dr. J. Quinter Miller, Dr. Raymond F. McLain and Dr. Truman B. Douglass. *Third from top*—Chaplain (Maj. Gen.) Charles I. Carpenter (right) Chief of Air Force Chaplains, talking with Rev. Marion Creeger. *Next to bottom*—Honorable J. Ernest Wilkins, Assistant Secretary of Labor (center) who addressed the Division of Home Missions, is greeted by Rev. Harold H. Baldwin, chairman of the Department of the Urban Church, while Rev. Robert A. McKibben, Rev. Joseph Merchant, and Dr. G. Merrill Lenox of Detroit look on. *Bottom*—Rev. Rolph A. Syrdal, of the Board of Foreign Missions, Evangelical Lutheran Church, speaking. At left, Rev. Raymond A. Dudley, division chairman, and Dr. Karl D. Kriete, missionary from Japan.

Youth Week, January 30-February 6

"BOOKS instead of Bombs" will be a major project of hundreds of Christian youth councils throughout the nation in connection with the annual observance of Youth Week, January 30-February 6. The United Christian Youth Movement, in its plans for 1955 Youth Week, recognizing the almost unbelievable shortage of books in Asia and Africa in particular, is calling upon the youth of this country to unite in collecting books "to meet the cry of needy people of other lands for truth, knowledge, and the Word of God."

It is significant, UCYM says, that the Communists have recognized the opportunity and are furnishing books and ideas "contrary to the faith and freedom in which we so strongly believe."

Books of all descriptions are needed — books for children, textbooks, dictionaries, encyclopedias, books on science, mathematics, history, religion, and standard novels and, most of all, the Bible.

UCYM says that there is perhaps one Bible for every 1,000 persons among the six million taught to read through the efforts of Frank Laubach, and that in all of West Africa there is not one public library.

Books donated should be in current use and in good condition. Money is also needed for sending these books to their destination. World Youth Projects of the United Christian Youth Movement, which are about 40 in number and which are assisting cooperative youth work in 30 different countries, are supported by an annual Youth Week offering.

A specific request for books comes from the Malayan Christian Council "to promote Christian witness in the New Villages." Bibles, Testaments, Biblical commentaries, Sunday school reference works, church history books, young people's and children's books, good fiction, written from the Christian viewpoint are asked for.

Other projects on the Youth Week agenda are a hymn festival, inter-church visitations, and fellowship channels such as recreation workshops, inter-church work groups, stated fellowship evenings, and establishment of more youth centers.

Youth Week is designed to point out the part young people play in the life of the church and the church's responsibility toward its youth, to give youth an opportunity to make a Christian witness through cooperative action, to help strengthen the unity of Christian youth across America, and to help enrich the lives of all mankind without regard for racial, creedal, cultural, or national barriers. The 1955 theme is "One Fellowship in Christ."

"Group experiences such as this give us a new concept of the spirit of unity expressed in our theme," said George Farr of Oak Park, Ill., a student at Yale, and president of the Oak Park Christian Youth Council which developed the national plans for UCYM's 1955 observance.

The history of Youth Week dates back to 1944, when the International Society of Christian Endeavor and the United Christian Youth Movement planned an annual week of emphasis upon youth and unity in Christ. This year marks the twelfth observance. UCYM was organized by the Protestant youth of many denominations in 1934. It now functions as the youth department of the National Council of Churches.

Through study and worship, through cooperative action, through sharing with Christian youth of many nations in World Youth Projects and voluntary Christian service, UCYM attempts to provide a channel which will help young people to become mature Christian world citizens and to express their oneness in Christ.

MORE GENERAL ASSEMBLY PARTICIPANTS — *Top* — Speaker on Family Life, Rev. Richard E. Lentz, (left) executive director, Department of Family Life; Bishop Hazen G. Werner, department chairman, and Rev. Raymond R. Peters, Dayton Council of Churches. *Second from top* — Mrs. James D. Wyker, United Church Women, receives a citation from the National Citizens' Committee for Educational Television, "for pioneering vision and outstanding public service." *Third from top* — On the United Church Men's program: (left to right, front row) Dr. Harold C. Case, president of Boston University; J. Clinton Hawkins, UCM chairman-elect, and Bishop John Wesley Lord of Boston; (rear row, left to right) Edwin Parsons, executive director of UCM, and Lem T. Jones, retiring chairman. *Next to bottom* — Dr. Earl Frederick Adams, director of the NCC's Washington Office, broadcasts. At right is Albert Crews, of the Broadcasting and Film Commission. *Bottom* — At the Fellowship Dinner (left to right) Dr. Roy G. Ross, general secretary; Mrs. William C. Martin, Bishop Martin, and Mrs. Ross.

The Ex-Prisoner—

Useful Citizen or Enemy?

By PAUL L. TILDEN

WITH the ominous sound of rioting behind prison walls; the growing number of reports of crimes committed by teen-agers and children; and a total prison population increasing faster than buildings can be built to house all those convicted—church people, like other citizens, feel a growing, uneasy concern.

The price we pay is high—in dollars as well as human wastage. FBI Director J. Edgar Hoover estimates that every family in the U. S. pays a yearly bill of nearly $500 for crime and its results. And an increasingly serious problem is what is called recidivism—the enormous number of "repeaters" who go back to prison after release or parole. This country has the highest percentage in the world—by current figures, 63 out of every 100 offenders who once serve a correctional or prison term will sooner or later be sentenced for another crime, usually more serious than the first.

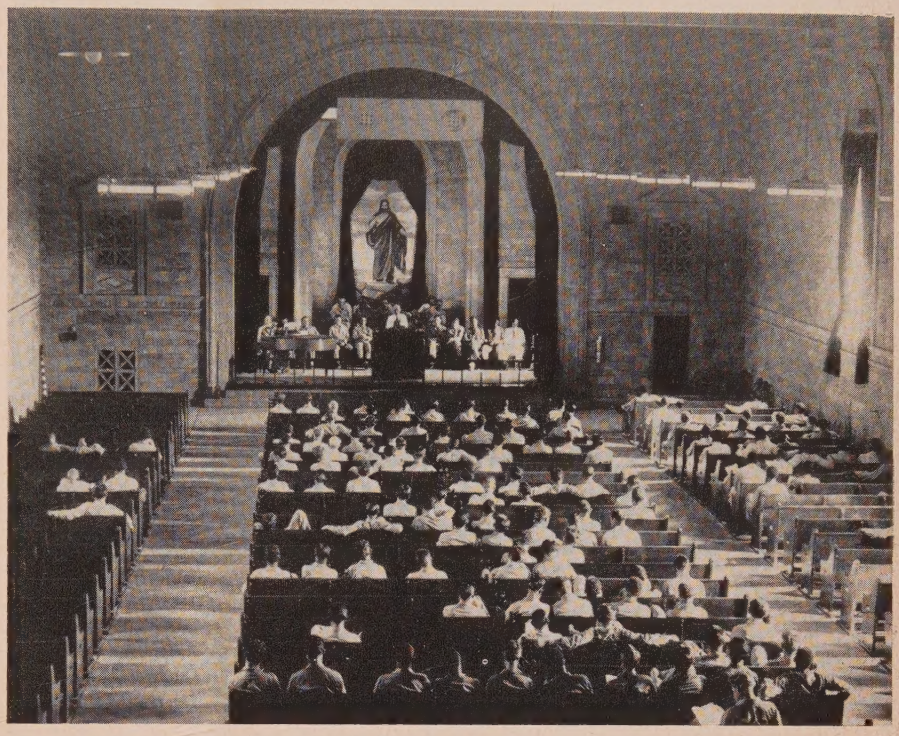
But what can church people do about these problems?

To develop a program in at least one area, a new committee has been formed on the Churches and the Problems of Parolees, Probationers and Ex-Offenders. Under the Commission on Ministry in Institutions of the National Council's Department of Pastoral Services, the new committee hopes to guide churches and church people in direct and practical Christian service to help parolees become useful citizens.

Chairman of the committee is Mr. Robert B. Hannum, director of vocational placement for the Osborne Association of New York, an agency interested in prison reform and the care of parolees. Members of the committee include pastors, laity, and specialists both in and outside the churches.

But first, before we can understand the problems of the parolee, we need a greater understanding of crime and its causes. Many of those we call criminals are not thugs, far removed from our strata of society. Some were once "respectable" bank officials and civil servants; an increasing number are youngsters in their teens and early twenties.

And their anti-social behavior is often the result of conditions for which we, as citizens, have responsibility: in the family, in the community, and sometimes in the economic structure.



At the Federal Penitentiary, Terre Haute, Ind.—Chapel services conducted by the chaplain prepare the men spiritually and emotionally to resume their role in society.

Where once it was believed that anti-social behavior came from slum living conditions, now it is recognized that it often comes from broken homes, or from inter-personal relationships in homes, neighborhoods, or communities which have deep influence in the formative years. It may be the lack of a good father-son relationship; an oppressive home atmosphere, the deprivation of possessions that particularly belong to the child; the denial of the child's sense of his worth as a person.

Or it may be a reaction to racial or group prejudices that later hardens into a pattern of destructive behavior.

Second, we must realize that the philosophy governing our prisons is our business, as citizens. This philosophy and its effects on the prison inmates do much to determine their attitude when they return to society. Systems of retribution and oppression, instead of rehabilitating, often set men free in a more dangerous state than when they were imprisoned.

Church people would certainly feel more in sympathy with programs that are therapeutic and redemptive in their aims. For a good look at what goes on in our prisons, it might be well to read the recent book, "Break Down the Walls," by John Bartlow Martin. Available in an inexpensive paper-back edition, this is a book written in popular style by a well-informed and thoughtful reporter. Among his other books, "Why Did They Kill?" is noteworthy as a detailed report of a crime, its background, and its aftermath. For those willing to read more technical writing, the best book on penal practice is undoubtedly the authoritative "Manual of Correctional Procedure" issued every few years by the American Correctional Association in New York City.

For specific experience by church groups, there are two with programs under way for a number of years. In Louisville, Ky., a group of laymen working with the council of churches has established a program of prison visitation and chaplaincy. Their annual dinner is a reminder to the entire community that these institutions exist and may be visited by interested citizens. Community understanding, interest and support are the mainsprings of good institutional practice.

In Atlanta, Ga., the local council of church women has established a pro-

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Rev. Paul L. Tilden, associate director of the National Council's Department of Pastoral Services, has special responsibility for the department's Commission on Ministry in Institutions.

New Christian Voice for Korea

Children of the Yun Dong Presbyterian Church Sunday School in Seoul presenting Mr. Kim Chae Bok (business manager of the new Christian Radio Station — Station HLKY — in Seoul, Korea) with a contribution for 15 minutes of "air time." In the envelope is 3,000 hwon ($5.00) to cover costs of the 15 minutes of time. To the right of Mr. Kim is Rev. Otto DeCamp, administrative director of the station. Behind the children is Mr. Nah, a deacon in the church and superintendent of the Sunday School.

A NEW free voice has begun to be heard behind the Bamboo Curtain.

With high South Korean officials and U. S. Ambassador Ellis Briggs participating in dedicatory ceremonies, December 15, the Radio Voice of Christian Korea officially went on the air for the first time at Seoul, Korea. For five hours a day it will carry the message of "peace on earth to men of goodwill" to five million Koreans trapped behind the 38th Parallel that divides the war-torn country.

Twenty-two million Koreans living in still-free South Korea will be able to pick up the same signal.

American G.I.'s will be listening, too. For, beside the daily fare of music, drama and other programs with a wide range of cultural and religious interest beamed in the Korean language, the station is bringing G.I.'s some familiar English-speaking voices from home.

The Radio Voice of Christian Korea — technically known as HLKY — is that country's first privately operated radio station. Until recently the Korean government's network, a monopoly, has been the only broadcasting facility.

And the new station is being operated "commercially" on a unique basis.

The product of the Korean National Christian Council and various cooperating U. S. foreign missionary groups, the station accepts programs sponsored by interested organizations and individuals in the U. S.

To help meet its operating costs — an unbelievably low $100 a day — any private citizen, in Korea or the U. S., may purchase broadcast time, get air credits for the sponsorship and even have a birthday or other dedicatory message included.

"For a five-dollar bill, anyone eager to reach Koreans with a Christian message may purchase 15 minutes of time," said Rev. E. Otto DeCamp, station director and a member of the Presbyterian, U.S.A., mission in Korea. "The program itself, of course, will be prepared by our station staff here at Seoul to fit into the pattern and standards of all our broadcasts."

Another U. S. missionary, Rev. Lee Cooper of the Methodist mission in Korea is in charge of engineering.

For the rest, the station is staffed by young Koreans eager to put to the test the radio know-how they have picked up working for other radio installations.

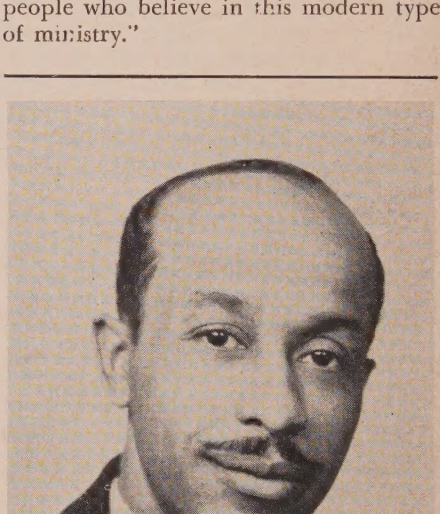
Looking to the future, one of these young Koreans — a Christian minister named Whang Jin Joo — will come to the U. S. this month to carry on combined ministerial and radio-technical studies at Columbia University. His sponsors are RAVEMCCO — international radio and visual education wing of the National Council of Churches.

It was through RAVEMCCO that U. S. church funds were channeled to make the new Christian radio station a reality. A project that was interrupted by the Korean War, the station only recently installed its transmitting and other equipment after it had lain in storage for four years.

The equipment — $90,000 worth of it —was actually en route to Seoul when the Communists marched across the 38th Parallel to launch their invasion in June, 1950. Studios were under construction at the time. The station's ground system had already been laid. But the 5,000-watt transmitter, amplifiers and other valuable gear never reached enemy hands. For four years they lay in safe storage in a warehouse in Kobe, Japan.

Today the station is all equipped and operating on a five-hour daily schedule. In time, it is hoped, it will broadcast on a full day and evening schedule.

"The Seoul Christian radio station is a project of faith," declared Rev. W. Burton Martin, RAVEMCCO director, recently. "For the cost of operating this radio voice must come from God's people who believe in this modern type of ministry."



HEADS NATIONAL MIGRANT COMMITTEE— The new chairman of the National Migrant Committee, *Dr. Tollie L. Caution*, is the first Negro to serve in that position.

The committee is the national policy-making body for the Migrant Ministry, through which the churches in America and the National Council of Churches serve nearly 300,000 migrant farm workers and their children. The program, administered nationally by the Council's Division of Home Missions, includes day-care centers, schools, literacy classes for adults, and Sunday schools.

Dr. Caution, assistant secretary, Division of Domestic Missions of the Episcopal National Council, was born in Baltimore, Md., and educated at Lincoln University and the University of Pennsylvania. He has served Episcopal churches in Maryland, Pennsylvania, and New York City.

Zealous Advocate of Church Cooperation

EUGENE CARSON BLAKE, the man who last month was elected president of the National Council of Churches, is eminently suited to what is probably the most difficult and demanding—as well as the most influential—post in present-day church life.

At forty-eight, this tall, handsome, broad-shouldered Presbyterian, U.S.A., clergyman is one of Protestantism's ranking statesmen and among Christianity's most articulate and effective spokesmen.

In 25 years of service as pastor and as a national and international leader in the ecumenical scene, he has developed, along with a solid background of practical and spiritual knowledge, decisive administrative ability and outstanding qualities as a parliamentarian.

With his election at the recent Boston Assembly, Dr. Blake becomes both the youngest man, and the first leader of his denomination, to head the Council in its four-year history.

For the past four years he has served as Stated Clerk (chief executive officer) of the Presbyterian Church, U.S.A., a position he will continue to hold, splitting his schedule between Presbyterian headquarters in Philadelphia and the Council's main administrative offices in New York.

Hearty and likable, with a warm smile and easy wit, Gene Blake is a man who is genuinely popular with everyone. He possesses that rare, but immediately discernible, genuine interest in others which makes everyone from the top-level church executives to taxicab drivers feel at ease with him.

Gene Blake is also a deeply humble man, intensely dedicated to the democratic principles upon which his church and the nation are founded, and possessed of a rare and creative insight into the meaning of his own Christian stewardship.

"This title," he says, speaking of his position as Stated Clerk, "really illustrates a principle of our faith—that authority must never rest in the hands of any individual. It plainly says that the man with the most ecclesiastical power in our church is the servant of the body which elects him."

While it is Gene Blake who will carry the chief responsibility in the National Council, he will have assisting him a top-notch slate of officers, including 16 vice-presidents, a secretary, treasurer and associate treasurer, representing a variety of the 30 constituent communions which comprise the Council. In keeping with Council policy, a number of these will be outstanding lay leaders.

DR. EUGENE CARSON BLAKE

Serving as treasurer will be Charles E. Wilson, chairman of the executive committee of the W. R. Grace Co., and perhaps best known as the former president of the General Electric Co. and first Director of the Office of Defense Mobilization. An American Baptist, Mr. Wilson has long been active in the leadership of his denomination.

The new recording secretary is Mr. Ralph M. Arkush, a New York attorney and a layman of the Russian Orthodox Church of North America. Mr. Arkush serves as counsel for his communion and recently represented it before the New York State Court of Appeals and the U. S. Supreme Court. He is a trustee and secretary of the Practising Law Institute.

As associate treasurer the Council named Mr. John H. Platt, of Chicago, a prominent Presbyterian, U.S.A., layman and chairman of the Board of the Audit Bureau of Circulations. Mr. Platt has been an active member of the Buena Memorial Presbyterian Church in Chicago for some 34 years and has headed the church's board of trustees since 1938.

In working with these and other new officers, Gene Blake can call upon a wide and varied background in cooperative church work. A zealous advocate of American Protestant unity, he has, since its founding, been influential in the work of the National Council. At its constituting convention in Cleveland, in December, 1950, he preached at the closing service of consecration, sounding a prophetic call for an end of religious competition. At the second meeting of the Council's General Assembly, in Denver in 1952, he was a member of the committee which prepared the "Message to the Christian People of the Nation."

Dr. Blake has also been active in the world-wide cooperative church movement. He was an accredited delegate of his church to the meeting in Amsterdam, Holland, which brought into being the World Council of Churches. Last summer, at the second Assembly in Evanston, Ill., he was elected a member of its powerful 90-member interim governing Central Committee and subsequently to the executive committee of that group. For the Assembly itself, he served as chairman of the finance committee.

But it is in another role that Dr. Blake is probably best known to the general American public. In millions of American homes he is a weekly Sunday visitor over the NBC television show, "Frontiers of Faith," which he moderates.

For ten years before assuming the position of Stated Clerk, Dr. Blake was pastor of the Pasadena Presbyterian Church in California. Under his leadership, the church grew into one of the largest and strongest in the denomination. With a membership of more than 4,000, a multiple ministry and a progressive program in pastoral care, Christian education, evangelism, mission work and other phases of Christian service, it is regarded today as one of the nation's outstanding Protestant churches. While there, Dr. Blake was also pastor of the church's radio station, from which he broadcast regularly.

Before going to the Pasadena church, Dr. Blake served two churches on the East Coast. From 1932 to 1935, he was assistant pastor at St. Nicholas Collegiate Church in New York City. In 1935, he became pastor of the First Presbyterian Church in Albany, N. Y., where he remained until 1941.

Dr. Blake's introduction to religious life came at an early age. Both his mother and his father, who was a steel company salesman, were devout and active church members. At the early age of ten years, Gene remembers, he and his brother Howard used to get together with a small group of like-minded youngsters for meetings of the "Five Friday Faithful Fruitful Friends."

At Princeton, Gene Blake was active in a number of undergraduate organ-

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The President Goes Calling

Dr. Blake Carries Christmas Greetings of Home Churches to Far East GI's and Chaplains

"MY NUMBER ONE interest was to visit the servicemen and the chaplains about Christmastime . . . to let them know we were thinking about them . . . that 35½ million Protestant and Orthodox Christians in the United States are interested in them. . . . "

This is the way Dr. Eugene Carson Blake, new president of the National Council of Churches, felt about the urgency of his mission to the lonely G.I.'s away from home during the holiday season. For thousands of them and for their chaplains in Korea, Japan, the Philippines and Okinawa — for all the servicemen who fortify our distant Far Eastern outposts — Dr. Blake represented the warmth of happy family reunions around the tree at Christmas.

Through the National Council, he bore greetings from the big-city and the small cross-roads churches in the home towns of these uniformed lads, from the 143,000 places of worship across the nation of the National Council's constituting communions.

In turn, he conveyed a Christmas Eve message to the mothers, fathers and wives back in America.

"I am joined in my Christmas greetings to all of you at home," Dr. Blake said, "by your sons, brothers and husbands who, far away on this Christmas eve, are guarding the front lines of the free world here in Korea.

"There is a star shining on our side of these lines, all the brighter against the blackness beyond. Its light reminds us all that God is, that He made Himself known nearly 2,000 years ago in the birth at Bethlehem, and that there is fixed for us a lighted path to follow. Our hope out here is illumined by this knowledge of God's love which He extends to all mankind with intimations of peace and good will despite all the world's darkness and fear.

"May the peace of Christ be yours and the love of Christ overflow all our hearts this Christmastide."

This is the second year that a leader of the nation's largest religious body has flown half way around the world, away from home and family, to be with those thousands of youthful fellow Americans. Last year the course was charted by the then-president, Bishop William C. Martin. Commissioned for this year's trip by the General Assembly in Boston, Mass., Dr. Blake took off from New York as the first significant act of his presidency just three days after his election by the General Assembly.

In commissioning its leader, the Council sent warm salutations to the chaplains and the Armed Forces.

"At this sacred and joyous season when we all celebrate the birth of Jesus Christ and also begin a new year," the message said, "this visit by President Blake on our behalf will remind you that, though you are separated by thousands of miles from your families and from your churches at home, you are with us in fellowship."

In a separate message to the churches in the Pacific, the General Assembly said in part, "Most of you have in recent years endured great hardships resulting from armed conflicts and the devastation of your lands and homes. We rejoice that war no longer afflicts you and us. We assure you of our continued concern for your welfare and our eagerness to share in your task of reconstruction and building for a new day. . . ."

Among the highlights of President Blake's trip were the Pearl Harbor Day service he conducted aboard the hulk of the *U.S.S. Arizona* in Hawaii for those who lost their lives in the surprise Japanese attack 13 years ago, and the Christmas morning sermon he delivered at the Eighth Army headquarters chapel, Korean zone, in Taegu.

He had preached his way up and down and across the Korean peninsula the week before, visiting as many Army, Air Force and Marine installations and talking to as many men as possible.

"Their problems have changed since I visited Korea three years ago," he pointed out. "Then their major problem was survival in combat, a matter of life and death. Now, in the occupation forces, the problem is one of living. How do they live? They are lonely . . . many of them married men away from their families, all wondering if it is worth while, and if everybody at home is making a pile."

President Blake experienced first-hand many of their hardships, especially those that accompany winter. Deep snow lay in the valleys and the hills were frozen as he jeeped to forward bases. Despite the bitter cold, the work of relief and rehabilitation goes forward, and he inspected hospitals, schools and churches being rebuilt by American church groups and called on Christian leaders

(*Continued on page* 22)

Dr. Blake offered the memorial prayer at the ceremonies on the hulk of the battleship *Arizona*, marking the 13th anniversary of the attack on Pearl Harbor. (Left to right) Dr. Blake, Dr. Robert H. Heinze of *Presbyterian Life*, and Rev. Richard D. Isler, executive director of the Honolulu Council of Churches.

The Council's 16 Vice-Presidents

From ten states come 12 men and four women, evenly divided between clergy and laity, to interpret National Council to nation

THE 16 new vice-presidents of the National Council of Churches live in ten different cities in eight different states. The places where they live and work range geographically from New York to San Jose, Calif.

The regions they represent are the Eastern Seaboard, the Mid-West, the North Central States, the South-west and the Pacific Coast.

The communions they represent number eleven.

Eight of the vice-presidents are lay leaders, eight are clerical.

Four of the 16 are women, one of whom is an ordained minister.

Among the lay vice-presidents are an industrialist, an engineer, a publisher, a labor union executive, two educators and a housewife.

Varied as they are, geographically, vocationally and in religious affiliation, all 16 are united in a common, twofold task: alerting the people of the country to the central guiding role the Christian faith can play in day-to-day living, and interpreting to America the work of the churches cooperating through the National Council of Churches.

Four of the new vice-presidents, nominated by the Council's four main divisions and elected by the Assembly in Boston, will carry out during the coming triennium additional responsibilities of leadership for their respective divisions. The "divisional" vice-presidents are:

Mrs. Douglas Horton, New York City, Congregational Christian, chairman and vice-president for Christian Life and Work. One of the nation's most brilliant and hard-working leaders in the field of church cooperation, Mrs. Horton succeeds Dr. Arthur S. Flemming, U. S. director of defense mobilization. She is a former president of Wellesley College and was World War II director of the WAVES. Her service to the interdenominational and ecumenical movements includes participation in the 1948 founding Assembly of the World Council of Churches, the 1950 constituting convention of the National Council, and, from 1948 to 1950, the vice-presidency of the Federal Council of Churches.

Dr. Paul Calvin Payne, Philadelphia, general secretary of the Presbyterian, U.S.A. Board of Christian Education, re-elected to lead the Division of Christian Education. Another of Dr. Payne's major responsibilities in the National Council is his service to the Broadcasting and Film Commission as vice-chairman. Prior to becoming head of his church's education board, in 1939, Dr. Payne served as pastor of Presbyterian churches in Nebraska, Oklahoma and New York State.

Bishop D. Ward Nichols, (right), African Methodist Episcopal Church, is welcomed by Dr. Blake as vice-president-at-large and vice-chairman of the General Board.

Dr. Eugene L. Smith, New York City, general executive secretary of the Methodist Board of Missions' Division of World Missions, elected vice-president for the Division of Foreign Missions. He succeeds Dr. Raymond Dudley, of Boston. A former pastor of St. Mark's, the largest Methodist church in Brooklyn, N. Y., Dr. Smith maintains constant contact with Christian leaders in the 32 countries where Methodist missionaries are serving. He has been a leader in several international church meetings, including: the International Missionary Council and both the Amsterdam and Evanston assemblies of the World Council.

Dr. Purd Eugene Deitz, St. Louis, Mo., general secretary of the Evangelical and Reformed Church Board of National Missions, elected vice-president for the Division of Home Missions. He succeeds Dr. Earl R. Brown of New York City. As head of his denomination's mission board since 1950, Dr. Deitz oversees 231 mission congregations throughout the U. S. He came to the board from Eden Theological Seminary, where he was professor of practical theology. He previously served pastorates in Dayton, O. and Philadelphia, Pa.

For the first time in the life of the Council there are now twelve vice-presidents-at-large, twice the previous number. The move carried out the spirit and intention of a new constitutional by-law adopted by the Boston Assembly, which establishes "interpretation" as the "primary duty" of the vice-presidents. More vice-presidents, widely rep-

GROUP OF OFFICERS INSTALLED AT BOSTON—(Front row, left to right) Rev. Paul Calvin Payne, vice-president for Christian Education; Bishop D. Ward Nichols, vice-president and vice-chairman of the General Board; Rev. Eugene Carson Blake, president; Mrs. James D. Wyker and Mrs. Eugene Ross McCarthy, vice-presidents-at-large; (second row, left to right) Richard A. Farnsworth, vice-president-at-large; Rev. Purd E. Deitz, vice-president for Home Missions; Mrs. Walter B. Driscoll and Bishop Reuben H. Mueller, vice-presidents-at-large; (third row, left to right) Ralph M. Arkush, recording secretary; Rev. Eugene L. Smith, vice-president for Foreign Missions; Al Whitehouse, H. Torrey Walker, and Rev. James E. Wagner, vice-presidents-at-large.

resentative geographically, will further a national interpretation of the Council's work, it was felt.

Bishop D. Ward Nichols, of New York City, secretary of the Bishops' Council of the African Methodist Episcopal Church, the vice-president-at-large designated to serve as vice-chairman of the General Board, the Council's interim policy-making body. He succeeds Dr. Hermann N. Morse, of New York. Long an active leader in ecumenical circles, Bishop Nichols was a member of the first Assembly of the World Council of Churches, and served on the executive committee of the Federal Council for a number of years. A member of the Council's General Board since it was established, Bishop Nichols has also served the Council through membership on a number of divisional and departmental committees.

The eleven other vice-presidents-at-large, elected in Boston, are:

Mr. John D. Crummey, San Jose, Calif., an active layman in The Methodist Church. A manufacturer and philanthropist, Mr. Crummey has been president and director of the Food Machinery and Chemical Corporation, and since 1940 board chairman of that company. He serves his denomination as a member of the Methodist Board of Publication. He is president of the board of trustees of the College of the Pacific.

Mrs. Walter B. Driscoll, St. Paul, Minn., vice-president of the Board of Christian Education, Presbyterian Church in the U.S.A. A member of the National Council's General Board for the past biennium, Mrs. Driscoll is a member of the board of Macalester College, a Presbyterian college in St. Paul. She also serves on the executive committee of United Church Women.

Mr. Richard A. Farnsworth, of Houston, Tex., a lay leader of the Presbyterian Church, U. S. Board chairman of the Farnsworth and Chambers Company, Houston contracting and engineering firm, Mr. Farnsworth has served as moderator of the New Orleans Presbytery of his church (1940), and in a similar capacity in the Texas Synod (1947).

Professor George Florovsky, New York City, an archpriest of the Russian Orthodox Greek Catholic Church, U.S.A., Father Florovsky is dean of St. Vladimir's Theological Seminary and professor at Union Theological Seminary, both in New York. Widely acknowledged to be "the most profound of Russian theologians," Father Florovsky was a world-known religious writer and lecturer when he came to this country from Europe in 1948 to join the St. Vladimir's faculty. He has long been closely associated with the cooperative and ecumenical movements of the churches.

Mr. B. Edwin Hutchinson, of Detroit, Mich., Episcopal lay leader. Throughout a distinguished business career, Mr. Hutchinson has been identified with automobile manufacture, most notably as a vice-president, board director and finance chairman of the Chrysler Corp. He is a director of the Automobile Manufacturers Association and a trustee of the Automotive Safety Foundation. He has served the National Council through membership in the General Board, serving on a number of board committees, and committees of program units.

Mrs. Eugene Ross McCarthy, St. Louis, Mo., American Baptist lay member. Active in educational, civic, social welfare and race relations fields, Mrs. McCarthy is a national leader in YWCA work, serving that organization as a vice-president-at-large and a member of the National Board. She is also a member of the executive committee of the Y's World Council. In her home city, she has been a vice-president of the St. Louis Church Federation and of the USO Councils of St. Louis and Missouri. She has also served on her city's boards of education, the St. Louis Family and Children's Society, and the Mayor's Race Relations Commission. She is currently serving as board member for her local church federation, the USO Council, the YWCA and the National Conference of Christians and Jews, all in St. Louis.

Bishop Reuben H. Mueller, of Indianapolis, Ind., Evangelical United Brethren Church bishop for the West Central Area. Elected to his new office at the EUB General Convention in Milwaukee, in Nov., 1954, Bishop Mueller began his episcopal duties, Jan. 1, 1955. A high school teacher in his youth, Bishop Mueller entered the ministry in 1921 and until 1937 served as pastor of numerous churches in the Midwest. Beginning in 1941 he served his denomination for five years as general secretary of evangelism. Since 1946 he has been executive secretary of Christian education for his church. He has been recording secretary of the National Council since its founding, and serves on the executive boards of the Council's Division of Christian Education and Joint Department of Evangelism.

Dr. James E. Wagner, of Philadelphia, president of the Evangelical and Reformed Church. Dr. Wagner was elected to the highest position in his church in 1953 and is now serving in this office for a six-year term. At Evanston he was elected to the all-important Central Committee of the World Council of Churches. He also is a member of the executive committee of the General (World) Council of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order. A Pennsylvanian, Dr. Wagner was for a time a cub reporter for the *Harrisburg Telegraph* and continued until 1953 to write a weekly column, "As I See Life," for a Lancaster (Pa.) paper. He has served pastorates in Pennsylvania and for a time taught practical theology at the E and R Theological Seminary in Lancaster.

Dr. H. Torrey Walker, of Philadelphia, executive secretary of the Board of Publication, United Lutheran Church of America. A layman, Dr. Walker in 1935 left a successful career in public accountancy to become treasurer, and secretary for church extension, of the Board of American Missions of his church. He continues in these capacities while today heading the publication enterprise of his denomination. He saw service in both World Wars, and at the end of the second was administering 23 provinces of northern Italy with the army rank of colonel. A past General Board member, Dr. Walker is an active lay leader on several administrative and policy committees of the National Council.

Mr. Albert Whitehouse, of Cincinnati, O., a layman of the Disciples of Christ, Mr. Whitehouse has been president of the Kentucky State C.I.O. Council since 1941 and a member of the international

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1955-1957
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James E. Wagner
H. Torrey Walker
Albert Whitehouse
Mrs. James D. Wyker

**Also vice-chairman of the General Board*

THE STATE OF THE CHURCHES

"Our calling is to be agents of God's purposes in a world that desperately needs *faith, hope* and *love*. . . ."

THE National Council of Churches fills a need for greater solidarity of millions of Christians at a time n history when the peace of the world s threatened by competing philosophies nd destructive forces.

This conviction — at once hopeful and ealistic — lay at the heart of the Coun- il general secretaries' report on the tate of the Churches, presented to the Third General Assembly at Boston.

"Every day of the Council's life brings resh reminders of the vision of the con- tituting communions in making co- peration the handmaiden of Christian ervice and witness," declared the re- ort delivered by Dr. Roy G. Ross, gen- ral secretary, and Dr. Roswell P. Barnes, associate general secretary.

They pointed to accomplishments of he churches working together as being o vast that even church leaders them- elves generally have little idea of the nagnitude of the program.

And yet, they cautioned, the four-year- ld Council has far to go in achieving s potentialities.

Among eleven objectives they pro- osed for the "development of a strong gency for united endeavor" in the years head, the general secretaries listed: roadening church cooperation by bring- ng into the Council other denomina- ons and communions that wish to work gether; developing closer teamwork mong national, state and local coun- ls; steps to make more effective the artnership between clergy and laity; nd a broad program of public inter- etation to tell the American people e dynamic story of the total ministry f the churches.

In their introduction to the 8,000- ord document, the general secretaries cknowledge that "we do not know even ome of the most elementary facts" about ne state of the churches today. Urging nat a strong effort be made to obtain ssential data for an intelligent ap- raisal, the Council executives then resent "a few facts and observations hich are intended to whet the appetite."

The Churches View Their Statistics

In the first of the statement's five ections, brief reference is made to new nd heartening figures showing tremen- ous growth in church membership and gnificant increases in stewardship and nurch construction.

However, the churches urgently need other data, the answers to such questions as:

What proportion of church members worship regularly in their churches?

What kinds of people now worship in our churches — the spread among age groups, occupations, and economic and social strata?

Do people attend church primarily for personal spiritual renewal, or from a feeling of social pressure, or from a sense of parental responsibility?

What effect are the churches having on their members in the life of their communities? "Are we a better people because more of us belong to churches?"

The general secretaries strike a warning note at the end of the section: "When we are asked to comment on the so-called religious revival in America, we are cautious and reserved. We remember our Lord's words: 'Woe to you when all men speak well of you.' We remember that the church really may be strongest when under persecution. The blood of the martyrs was the seed of the church."

The remaining four sections of the document take up the churches and our changing society, the churches and their resources, the churches' re-examination of themselves, and a concluding statement on the churches' sufficiency to our times. There follows an abridgement of these sections under the titles given in the text:

The Churches Face Our Changing Society

"We are living in an age of unprecedented change." . . . Our scientists and industrialists tell us that the advance of technology in the years just ahead will dwarf anything we have experienced in the last fifty years. . . .

The churches realize that in a time of change they "must be found at the center of life and at the creative edges of our culture."

Among factors that need to be taken into account as we assess the vitality of our witness within the nation are these:

Despite gains in institutional strength, the churches do not seem to be able to keep up with growth and shifts in population. . . .

The unchurched in America number around 65 million . . . more than the entire U. S. population two and a half generations ago.

"A tidal wave of children has engulfed our Sunday Schools." . . . By the time of our Fifth General Assembly, today's 35 million youngsters aged five through 19 will probably be 50 million.

Mobility of the population is making contact with many people difficult. . . .

New communities and cities are springing up each week. Meanwhile the older established cities where "churches are booming at the growing edges of the prosperous suburbs find the churches retreating steadily from the center."

Other factors the churches must face in a changing society include: "dangerous moral conditions," with juvenile delinquency, racketeering and violence, alcoholism, narcotics addiction and corruption in public affairs "either increasing, or at least so widespread that our society often gives the impression of being completely undisciplined."

Traditional patterns of family life have been disrupted, with the ratio of divorces to new marriages one to four, a contributing factor in the nation's major juvenile delinquency problem.

As social conditions change, there is evidence that the churches as corporate bodies are "becoming increasingly more sensitive to social issues involving moral, ethical and spiritual values." Witness the churches' role in the successful fight against such abuses of other days as child labor, "poorhouse" welfare for the aged. The churches are moving on, and only recently have "codified their convictions regarding human relations in such policy documents as the pronouncement on 'Christian Principles and Assumptions for Economic Life.'"

"The churches are (also) concerned about the extent of materialistic secularism," particularly in the colleges — and the grave financial problems faced in the 471 colleges of Protestant and Orthodox origin.

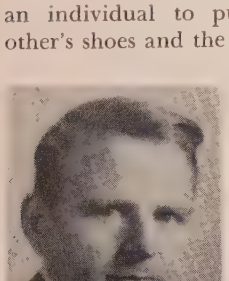
Mindful of these factors in a changing society, the churches must reach the people through new and established media, including television, as well as the printed word. And here, the statement declares, "We note with satisfaction the increasing emphasis . . . on Christian vocation. We believe this . . . can be an increasingly important factor in the influence of religion in everyday life. . . . Thus religion is brought into the market place, the office, the arena of politics, not only by exhortation of the church, but also by the example of the individual Christian in his work."

In their relation to the "bewildering" changes of the world scene, the churches "are inevitably concerned about the effects of America's new position of power and corresponding responsibility.

(*Continued on page* 23)

Council Personalities

Creative imagination which enables an individual to put himself in the other's shoes and the generosity of spirit which recognizes the validity of a contrary viewpoint are essential to the success of the ecumenical movement.



ESPY

Both must be present, *Dr. R. H. Edwin Espy* believes, if the church is to make a united and effective impact in a divided world.

And one of the churches' primary jobs is to develop from among their youth the type of leaders for the movement who will "speak the truth in love."

The new associate executive secretary of the Division of Christian Life and Work of the National Council of Churches is well qualified to comment on both counts. An internationally known student leader, he has served for the past eleven years as executive secretary of the national student YMCA and has been active all his career in various phases of cooperative church work, both nationally and on the world scene.

A veteran of world-wide church conferences, Dr. Espy served as executive secretary of the First World Conference of Christian Youth held in Amsterdam, Holland, in 1939—a forerunner of the First Assembly of the World Council of Churches held in the same city just nine years later. The preceding three years he had worked as youth secretary of two international movements — the Universal Christian Council for Life and Work and the World Alliance for International Friendship through the Churches—which, along with six other world groups with youth programs, sponsored the Conference. He was also active behind the scenes in preparations for both the Amsterdam World Council Assembly and the second Assembly held in Evanston, Ill., this past summer.

An ardent supporter of the U. S. cooperative church movement carried out through the National Council of Churches, Dr. Espy has served on a number of NCC committees — particularly in the field of Christian higher education. Currently he is a member of both the Interseminary Committee and the Committee of the Department of Campus Christian Life.

For three years before joining the "Y" staff, Dr. Espy was general secretary of the Student Volunteer Movement, heading a program which each year sends out a staff of home and foreign missionaries to more than 300 college campuses to talk with students about the opportunities for service available through the mission boards of their individual churches. One of the nation's oldest ecumenical student groups, the SVM became part of the National Council in September, 1953.

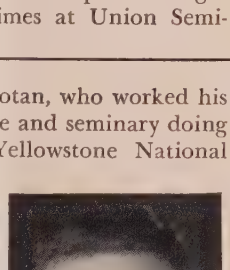
A native of Portland, Ore., Mr. Espy is a graduate of the University of Redlands, Calif., (from which he received a D.D. degree in 1944), and Union Theological Seminary, New York (B.D.), and Yale University (Ph.D.).

Dr. Espy has also taught in the field of religion in higher education at Yale Divinity School and on special assignment at various times at Union Seminary, New York, and Drew Seminary, Madison, N. J. He is the author of "The Religion of College Teachers."

In his new post, which he assumes on January 15, Dr. Espy will share responsibility with the Department's executive director, Mr. C. Arild Olsen, for coordinating Council programs concerned with national affairs, economic life, race relations, social welfare, pastoral services, worship and the fine arts, and religious liberties. The Division has also been assigned responsibility by the NCC General Board for implementing decisions of the Evanston World Council Assembly.

Dr. and Mrs. Espy are residents of Manhattan and are active members of New York's famous Riverside Church, where Dr. Espy serves as a deacon and Mrs. Espy heads the Women's Society.

A young Minnesotan, who worked his way through college and seminary doing summer jobs at Yellowstone National Park, has turned his interest in the Parks and the ministry into a full-time job. *Rev. Warren W. Ost,* as the first director of the National Council's Christian Ministry in the National Parks, supervises a program which last year reached some 150,000 Americans in 17 park and monument areas from coast to coast and employed 89 young theological students coming from 32 states and representing 17 different communions. Family tradition, the interest of a college professor and a determined ambition born of an insight into the possibilities of reaching hundreds of thousands of infrequent churchgoers among the vacationing American public combined to make Mr. Ost's dream of this special ministry a reality.



OST

Tradition-wise, three of Mr. Ost's cousins who had worked their way through college doing summer jobs in the Parks, set the family pattern and early impressed upon him the advantages of such a plan. His work for college summers set, Mr. Ost's interest in the ministry as a career was developed as an undergraduate at the University of Minnesota through acquaintance with a professor of philosophy who successfully communicated to a group of young students some of his own concern with the fundamental questions posed by the Christian faith.

The Parks' program got underway in 1949 when Mr. Ost organized a chorus of some 120 young college students working as bus boys, waitresses and bell hops at Old Faithful Inn, in Yellowstone. With the assistance of college friends from Minnesota and later at Princeton Seminary (where he got his B.D.) Mr. Ost worked to develop a steadily growing program. Convinced of the importance of expansion of the ministry in this field, Mr. Ost discussed it with National Council officials who had long been concerned with the possibilities offered by a program of this type. A series of meetings resulted in the decision that the Council's Department of Evangelism would sponsor the program headed by Mr. Ost and he joined the staff in 1952.

As the director, he is responsible for general program coordination and supervision and for recruiting students, planning and supervising the training conferences, and preparing training manuals and promotional literature for the summer program and also in coordinating the year-round work carried out in 11 Park areas. Mr. Ost estimates that he spends about eight months of the year traveling some 30,000 miles visiting seminaries and Park and Monument areas.

Mr. and Mrs. Ost, the former Nancy Nesbitt of Montclair, N. J., were married last May and now live in Manhattan. Currently Mr. Ost reports his main off-the-job activity is refinishing furniture for their new apartment. In addition, he has also written several free-lance articles on the National Parks ministry for denominational magazines.

Outlook

Impressions Left by Boston

THERE is a deep and widespread conviction that the churches must work together. Important forward steps have been taken by the National Council since its formation four years ago. An orderly bringing together of the many parts of this complex structure is in itself no small achievement. Much attention has necessarily been devoted to organization. But there has also been increasing effort toward a more comprehensive approach to the total program of the Council. The General Assembly in Boston reflected some of this concern in its section presentations and discussions. There we saw in an impressive way a survey of the cooperative work of the churches through the Council in four areas: the world, the nation, among specialized groups, and with the churches' own members.

But possibly even more important in the development of the Council is the increasing fellowship about which many commented. Delegates said they had a sense of *belonging* which they had not had at previous assemblies. Clearly the National Council has caught the imagination of many people. Hundreds in the most responsible positions in the churches gave almost a week to the Assembly. Leaders in universities, theological seminaries, government, the professions, labor and business left their regular work and used their time, energy, and money to have some part in the Assembly. Men with as diverse connections as Liston Pope, Arthur Flemming, Karl Menninger and Tilford Dudley were there. Some college students were in the delegations, and many theological students were present.

Judging by the section reports, the response to the major speeches at Boston, and the Message of the Assembly, there is a mature concern for social ethics among the leaders of the churches. Roland Bainton received an ovation for his speech on Freedom's Religious Foundations. George MacLeod with his speech on The Christian World Mission, and Lester Pearson on Christian Foundations for World Order were also enthusiastically received. The planning committee for the Assembly and the main speakers made a courageous approach to social questions, and there was no suggestion that the Assembly was a sewing-circle where the members must be treated gently. There was evident a deep respect for the church and for people. There was no playing-down of important issues, no superficial offering of panaceas, and no effort to use the Church for special interests or causes. There is among the churches of America a high quality of leadership, intellectually, ethically, and spiritually, and this was apparent throughout the Assembly.

A major criticism of the Assembly was with reference to the lack of participation by the delegates in important decisions, except on one or two matters. Efforts were made toward wider participation, but this is not a problem which can be solved easily in so large an organization with its special complexities which are greater than those of any other Christian organization in the world. This is a problem which requires and will receive the continuing attention of the Council. There must be more basic thinking as to how to work in this Council structure, how to define and clarify important issues, and how to help delegates prepare themselves well ahead of the Assembly for responsible participation in it.

In observing Assembly delegates in their meetings, the question often came to mind as to why the churches seem to have so little effect on society today. How much did the delegates, the leaders of their churches, represent the 35,000,000 church members who were not present? If the thinking at Boston was representative of the churches' thinking, then why is America so frustrated and confused today? Perhaps the answer is that on the whole the Christians of America are not deeply involved in the life of the churches or in the problems of society. Much of the churches' educational work is ineffective. There is lack of informed and critical thinking about social issues. There is lack of knowledge and acceptance of the basic Christian assumptions about the nature of the human problem and about God's activity. Members of our churches are far too deeply affected by our contemporary culture and think in terms of success, statistics, buildings, etc.

In this period of anti-intellectualism and cultural disintegration, the churches must help men find the answers to their deepest questions and must offer them the resources of centuries of thought and life in the Christian community. A major contribution of the ecumenical movement has been a worldwide renewal of what is sometimes called biblical theology. Here, too, we in the American churches can find great help. Our problem is not one of buildings and methods but of people and their relation to God and each other and of their life together in the Church and in the world. As denominations and communions and people whose vocational occupation is in various social and economic groups come together within the National Council, enrichment and perspective are gained and there is a better understanding of the nature of the Church.

There are great intellectual and spiritual resources within the National Council which have not yet been tapped. This is a very young organization, and although there has been for many years in America extensive and significant cooperation among the churches, in the National Council something new has been created. We must go on working together, doing greatly needed work. We must continue to become better acquainted across our denominational lines. And we must find more ways to work together. But we need also to study together the theological foundations of our common enterprise, to see more clearly the nature of the Church, and to consider how we should express our unity as Christians.

Building Ethical Values

"CHRISTIAN Principles and Assumptions for Economic Life," the recent statement adopted by the National Council's General Board after two years of consideration, invites comparison not only with the section of the World Council's report on "The Responsible Society in World Perspective," but also with the earlier "Social Ideals of the Churches," drawn up by the Federal Council of Churches in the early 1900's.

The National Council's document may not improperly be thought of as a treatment of "the responsible society" within an American perspective. Both the Evanston statement and that of the National Council adopted only two weeks later represent an interdenominational meeting of minds. Although there is divergence in emphasis, substance and perspective, both are concerned with the prophetic mission of the churches amid tensions of cold war intensity; both reveal freedom from a preoccupation with "isms" and instead a concern with specific areas, and both indicate a sense of the importance of centers of power.

When the new statement is compared with the "Social Ideals of the Churches," it has been suggested by some that it may well play the role in the second half of the twentieth century which the earlier one played during the first half. Those who make this suggestion are fully aware of differences in length, complexity, emphasis and content between the two statements, but they believe that these very differences may mean that "Christian Principles and Assumptions for Economic Life" is all the more relevant to conditions in the present and the immediate future.

Although no special effort was made to follow the General Board's statement in the news and editorial columns of the press, sample clippings point to an extensive, interesting and favorable treatment. "The declaration takes its place among the great documents of the day" is the judgment of the Austin *Statesman;* "courageous and admirable," of a Roman Catholic paper in Michigan. An editorial in the *Brooklyn Eagle* said:

"What interests us greatly is the opinion of the dissenters that the church should confine itself to spiritual matters and shun economics. We are glad to see they were in a minority because we believe that religion must come to grips with the everyday problems that confront the people.

"Our way of life, excellent as it is, needs the full attention of all factors in the social picture. And our methods used in treating with basic human needs can be improved if due emphasis is placed on the moral and spiritual aspects. What better source of inspiration is there than the church?"

Almost universal comment or quotation was directed toward two portions of the statement: its warning against undue reliance on government along with the dangers of extreme individualism, and the 13 "norms for guidance of Christians." These guiding principles were quoted in full in the *New York Times* and elsewhere. It may be noted as well that the statement itself has been printed in full by a nondenominational journal and will appear similarly in an early issue of a denominational magazine.

This statement can help ministers in their role as preachers and pastors to make the Christian faith relevant to the problems and issues which their parishioners meet daily. It is a clarifying and inspiring aid to lay people for building spiritual and ethical values into the decisions they make and the policies they help formulate in their economic responsibility. The statement also provides a stimulus for church groups that seek to discover the churches' task in a nation whose unprecedented wealth and productivity can be either boon or hazard to itself and other nations.

And last, the statement is a kind of "tract for the times" which clergy and laity should bring to the thoughtful attention of community leaders in business, labor, agriculture, education and government.

A Tradition Is Established

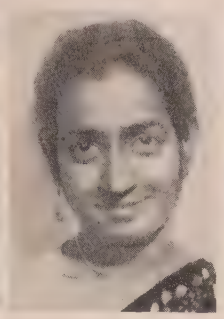
MANY factors are responsible for the impact the National Council of Churches has made upon our religious and national life in four short years. But certainly none has been so important as the leadership best symbolized by the men who have been called to the presidency. From the Council's inception, the churches that constitute it have taken seriously their responsibility for the destiny of the cooperative instrument they have created. But this alone does not account for the quality of the leadership the Council has had. Like his predecessor, Rt. Rev. Henry Knox Sherrill, Bishop William C. Martin, who now has retired as president, refused to be content to be merely the titular head.

Despite the distance between his adopted city of Dallas, Texas, and the New York headquarters of the National Council, Bishop Martin, using telephone and airplane, maintained constant contact with the administrative problems requiring his attention. And he never once missed presiding at a meeting of the General Board, whether in New York, Chicago or Washington.

The General Assembly, in a unanimous action, adopted a resolution of gratitude to Bishop Martin, offered by Bishop Sherrill. It said that "all felt the impact of his Christian faith and character," and declared that his vision and understanding as well as his strength and wisdom, had "led the Council through difficult problems into new achievement and opportunity."

We are confident that when church historians twenty years hence study the early beginnings of the Council, when thirteen interdenominational agencies were being welded into one, they will give much credit for the comparatively painless process to the men like Bishop Martin who have heeded the words of Paul and truly have magnified their office.

MEMBERS OF THE GLOBE-CIRCLING TEAM — (left to right) Mrs. James D. Wyker, president of United Church Women; Miss Felicia Sunderlal, of India; Mrs. David D. Baker, editor of *The Church Woman*, and Miss Josefina Phodaca of the Philippines.



A GLOBE-CIRCLING JOURNEY

FOR decades now, the World Day of Prayer has united ever-increasing multitudes of Christian women around the globe in prayer for peace and understanding, in sharing to meet human need, and in a deepening sense of their oneness with each other and with Christians everywhere.

This year the experience of Christian fellowship among women of many races and nations will take tangible form as an international team of Protestant women goes on a globe-circling journey to confer with Christian women in a dozen countries.

Mrs. James D. Wyker, president of United Church Women, which sponsors World Day of Prayer observances in this country, will head the team. She will be accompanied by Miss Josefina Phodaca, past president of the United Council of Church Women in the Philippines, and an attorney in Manila, and Miss Felicia Sunderlal, of Dehra Dun, India, a singer and teacher now studying in this country in preparation for a new post as director of women's work for the United Church of India. Mrs. David D. Baker, editor of *The Church Woman,* will be the team's manager and reporter.

On their global plane journey, beginning late in February, the team will visit Hawaii, the Fiji Islands, Australia, and Indonesia in the Pacific; India and Pakistan on the Indian sub-continent; Kenya and Uganda in East Africa; Egypt, Jordan and Lebanon in the Middle East; and Germany; and then will return to the U. S. in late April.

To each country, the team will take messages from denominational women's groups in the U. S., and an invitation to share in the United Church Women's Seventh Biennial Assembly in Cleveland next November. In consultation with representative groups of Christian women, team members will discuss specific local problems and the larger issues of women's responsibility in the church today, and the work they can do together for world peace. And in many countries they will see at first hand some of the projects supported by World Day of Prayer offerings from the U. S.

Mrs. Wyker, Miss Sunderlal, and Mrs. Baker will leave the U. S. by plane February 18 for Hawaii, where the United Church Women have an affiliated women's council. Miss Phodaca will join them in Indonesia.

But from Hawaii the team members will fly first to the Fiji Islands, near the International Date Line, where the World Day of Prayer begins its 24-hour circle of the earth.

On February 25, this year, the World Day of Prayer will be first observed at sunrise in the Tonga Islands where Queen Salote leads her subjects to worship. The majestic island queen had invited the team to visit her and her people, but because of infrequent boat and plane service the invitation had to be declined with regret. Instead, the team will be in the coast city of Suva, in the volcanic Fijis, on the World Day of Prayer, where services last year were held through the day, first in Hindi, with translations sent from Allahabad, in India, then in Fijian, and finally, at evening, in English.

While the team members meet with Christian women on the palm-shaded island of Viti Levu, more than 20,000 U. S. communities will also be observing the World Day of Prayer, not only in chapels and cathedrals, but in factories, offices, schools, hospitals, and colleges and community gatherings.

On this day that joins 131 countries in prayer in more than 1,000 languages and dialects, from the U. S. there will also be special prayers that the little team of Christian women may symbolize in their travel the reality of the world-wide Christian community.

From U. S. services, under the theme "Abide in Me," prayers will rise for the church; for the nation, that it may become more just and more worthy; for the United Nations, that it may be an instrument of peace; and, finally, for the offering given at the service "that it may bless multitudes, whom having not seen, we love."

The offerings, like the prayers, reach from country to country, uniting nations in a bond of Christian sharing. From Japan last year there were offerings to aid children in Okinawa; from India, offerings for the home and family life program on Korea's new Christian radio

(*Continued on page* 24)

These Arab refugee girls being taught to sew at a camp in Jordan under World YWCA auspices will receive some of the funds from the World Day of Prayer through the Council's Division of Foreign Missions and the Near East Christian Council.

The Message of the General Assembly

LOOKING to Jesus Christ, the source of our power and unity, the third General Assembly of the National Council of the Churches of Christ in the U.S.A., meeting in Boston, Mass., sends greetings to the churches and people of America, and to our brothers throughout the world.

This is usually defined as a dark time. Fear and doubt are rampant. The explosive nature of international relations holds the threat of war before us. We have found a path to wealth and plenty, yet we were never more conscious of the truth that man does not live by bread alone. We live in a world where people differ in ideas, color and race. These differences are all too frequently exploited by forces of hate and dissension.

But hear the good news of God in Jesus Christ! His word is to fear not, for in Him all things find their meaning and their destiny. Our duty as Christians is to live in the confidence of our faith and to respond with courage, mercy, justice and love to the choices which confront us.

There is apparent in America a spiritual seeking and hunger. In this day of crisis, the heritage of our Christian faith becomes ever more precious, and more Americans are turning to their churches for communion with God and the renewal of their faith. God is our refuge and strength, and in Him we find unity and power. As we meet together, we give thanks to God that He has called us as His witnesses for such a time as this.

I. A Message to the Churches

The Churches in Relation to Society

The historical American doctrine of the separation of church and state has been ably defended by our churches. There are some happy signs of a return to a more careful protection of human liberties within the framework of tested constitutional procedures.

We must continue to press vigorously for fair practices in our public life, for the right of the accused to face the accuser, and for the preservation of those freedoms which are our cherished heritage. We must be alert to reject any programs or policies in our corporate life which tend toward undue regimentation of individuals, the domination of a philosophy of brute force or materialism in our national life, and the encroachment of undemocratic methods upon our liberties.

The historic decision of the Supreme Court has put a legal end to segregation in the pulbic schools. We believe it is the responsibility and opportunity of each local church to create the attitudes essential to carrying out this decision.

We call on all Christian churches, whose faith recognizes the unity of men in God, to help make the transition from a segregated to a nonsegregated society not only in the public schools but throughout the community, in such matters as housing and especially within the life and practice of the church itself. We deplore all efforts to circumvent the Supreme Court decision. We must champion the rights of minorities and defend the dignity of all men.

The fundamental opposition to communism comes from the Christian church. Across the world, totalitarian and tyrannical systems have found in it their most unyielding barrier. In our own country our churches have been united in opposition to the attitudes, conditions, and practices that encourage communism. We reject communism because of its atheism, its disregard of the rights of the individual, its misunderstanding of the nature of man and of society, and its inherent tyranny.

We believe that the proclamation and demonstration of the Christian faith is essential to the health of our society. If the Christians of the first century could have envisioned a time when the church would have the potentiality within any nation possessed today by our own churches in our own country, they would have expected the transformation of that nation.

We must confess that we have failed to do what God has given us the potentiality to do. We need to search our lives as church members and ask why we are not more effective in our witness to our faith. We cannot forget the warning that from those unto whom much is given, much shall be required.

The Churches in Relation to Each Other

Underlying our common work is a deep and abiding unity of faith in Christ as Divine Lord and Savior. We have discovered new strength and effectiveness in our common enterprises through the National Council of Churches. When we speak unitedly as Christians, we affirm a oneness in Christian experience which we believe is an increasing reality among us.

While we have begun to sense our unity, we are not always clear what practical obligations it places on us. We have the vision of unity as a principle, and now we must translate it into actual practice. We must provide the best pastoral and lay leadership for the unified community programs of the local councils of churches.

We must provide new sources of financial support for our common work. We believe that God is giving a united Christian enterprise the greatest opportunity it has ever had, and we must grasp it. This is the day for a great demonstration of the power and unity of our faith.

II. A Message to Clergy and Laity

There has never been a wider opportunity to preach the gospel of Jesus Christ than just now. This wider opportunity is found not only in the churches within the bounds of our own nation but in our wider ministry throughout the world; not only in churches at home but in the hundreds of chapels serving our armed forces overseas.

Wherever the gospel is being preached with effectiveness and devotion churches do not lack for worshippers. There is hunger on the part of this generation which only the Christian gospel can satisfy. The need is for a more understanding ministry in order that the gospel may become more effective in daily life. Pastors must be aware of the daily problems of those to whom they minister.

A free pulpit is a sacred trust. Let the ministers of the nation speak with authority and conviction the good news of God in Christ. We believe that America is ready for a great spiritual awakening and revival. The minister must be a man of great expectations. It is necessary that each should search his soul and pray that the revival may grow in his own heart. Let us strengthen one another through prayer and fellowship. The ministers of America have a great responsibility for the spiritual destiny of this generation.

We are heartened by the strong movements for increased lay leadership within the churches. It is inspiring to observe the eagerness of laymen and laywomen to discipline themselves spiritually that they may have power to win others to Christ. A church which does not give the laity definite opportunity to experience the full dimensions of the Christian faith by sharing in broader responsibilities of the church need not wonder if it becomes ineffective.

There are dark places in our social life where the light of Christ can shine only through the lay members of the churches. Each individual possesses separate and special gifts to be used in the work of the kingdom and the contacts of daily work offer unique opportunities for a Christian witness in the midst of daily problems. We rejoice over the number of Christians who are bearing their witness bravely in difficult situations. They are the salt of the earth and the light in a dark world.

III. A Message to the World-Wide Fellowship

With the memories of the Evanston Assembly of the World Council of Churches fresh in our minds and aware of the hard tests to which this world-wide fellowship has been subjected, we rejoice that its resolution to stay together has been strengthened. This fellowship is a great new fact and it is the basis of a great new hope. We maintain confidence not only in those with whom we are free to associate but also in those faithful Christians who now find themselves behind the "Iron" and "Bamboo" curtains. Though we are separated from them, we are one with them in the fellowship of the Christian church.

The Christian church around the world is by its nature a symbol of man's universal hope for peace. This world-wide fellowship of Christians should be and is a major factor in the building of international understanding and good-will. As Christians we are called to the ministry of peace in a special way. Our prayers are an act of faith and our efforts to end war a demonstration of our devotion to the Prince of Peace.

We believe that our Government should continue to support the United Nations. The churches in every land have a special responsibility to further the achievement of universal disarmament and the constructive use of atomic power. We believe that the common people everywhere want peace and the churches under God should be their voice.

We should share with our fellow men our material goods and technical skills, wherever possible, assist those who are homeless or stateless, and always hold them before

(*Continued on page* 26)

Churches' Voice Is Heard Above Din of Daily Life

By DONALD C. BOLLES

MILLIONS of Americans from coast to coast were able to listen in on the eight-day-long gathering of leaders of Protestant, Orthodox and Anglican churches at Boston. In that historic American city, where Roman Catholics are the dominant religious group numerically, newspapers and broadcasting stations treated the General Assembly of the National Council of Churches as an important event. Press associations and staff writers of two score out-of-town newspapers produced thousands of words, and national network TV and radio programs brought the news to millions of listeners and viewers.

For the second time this year the churches and the press served a reminder that times have changed. By the attention paid the Boston Assembly the press and broadcasting demonstrated that their interest in religious news is not confined to the controversial or sensational. At the same time, the churches utilized modern public relations tools to help mass communication tell the story of the growing unity symbolized by the National Council.

The scene on the fourth floor of the Hotel Statler, where the Assembly held its sessions, provided a clear picture of the growing spirit of cooperation between the churches and mass communication. In a measure it was reminiscent of the Evanston Assembly of the World Council of Churches in August, which attracted 660 newspapermen, religious journalists and magazine writers to the press room for the 17-day-long marathon session.

In the Boston press room 73 writers, including 40 from the daily press, produced several hundred thousand words of news, for press associations serving all the dailies in the country, and for Boston and out-of-town papers that had the enterprise to send their own staff correspondents.

As they worked at their typewriters in the press room with one eye on the clock, the press found grist for their mill in a steady flow of news stories, speech texts and background information to supplement the product of their own reportorial initiative. This was provided by a press room staff of 21 set up by the Council's Office of Public Relations and including ten writers, all with newspaper experience. In the course of ten days they supplied the press and broadcasting with 135 news releases, that came off high-speed mimeograph machines in a steady stream.

To help assure accurate reporting and interpretation, 40 out-of-town newspapermen and religious journalists were entertained at a press breakfast on the opening day and were addressed by Council executives. Earlier, a similar session had been held for the Boston press. Several press conferences that produced news were held during the week, with President William C. Martin, President-elect Eugene Carson Blake, foreign missionaries, refugees, and experts on family life.

Public relations personnel of several constituent communions of the National Council teamed with the Office of Public Relations in serving the press, including Dr. Ralph Stoody and Margaret Donaldson, New York, and O. B. Fanning, Nashville, Tenn., all Methodists; Walton W. Rankin, Presbyterian, U.S.A. Philadelphia; Charles Hushaw and Richard Sutcliffe, United Lutheran, New York, and Henry Paynter, Protestant Council of New York.

The presence of a press corps which surpassed in numbers either the constituting convention at Cleveland or the second Assembly in Denver was mirrored in the newspapers. Virtually every day the Assembly was front-paged by Boston's seven daily newspapers, with the *Christian Science Monitor* first and the *Globe* second in volume. Across the country, press clippings indicated that hundreds of newspapers carried the daily reports provided either by the three press associations or by their own correspondents. There was considerable editorial comment, particularly on the "State of the Churches" report by the general secretaries and the interruption of business to pray for Pope Pius.

The grand total of 107 radio and television broadcasts made in connection with the meeting is believed to be an all-time record for such a short time. Most of these broadcasts were radio and TV interviews or panel discussions—a type of program which makes it possible to take advantage of the wealth of Christian leadership in the various communions.

On the opening day, Mrs. Douglas Horton and Dr. Clayton T. Griswold took part in the TV program "Our Believing World" over WBZ-TV. Thursday night, before the close of the meeting, Dr. Eugene Carson Blake was interviewed in a 15-minute news program

Interviewed at an Assembly press conference was this Russian-born construction worker, and his wife and six children, who had just arrived in the U. S. under the Church World Service program of the Protestant and Eastern Orthodox churches to bring 100,000 refugees to this country for resettlement. They now live in Boston.

Churches' Voice Is Heard

(*Continued from page* 21)

over WHDH radio, handled by Dr. Robbins W. Barstow of the department of ecumenical relations. On the NBC TV network program "Frontiers of Faith," the Sunday following the Assembly, Dr. Blake presented a resumé of the meeting, with the help of Miss Leila Anderson, the Council's assistant general secretary in charge of program; Mr. Francis S. Harmon, chairman of the budget committee, and Dr. Alford E. Carleton of the American Board of Commissioners for Foreign Missions.

The radio and TV committee of the Massachusetts Council of Churches, under the chairmanship of Rev. Harry Birch, and a local team of broadcasters helped greatly to make the record possible. It was interesting to note that the members of the Massachusetts Council's team of broadcasters were all graduates of the National Council's radio-television workshops. As the week wore on and the station program managers noted the caliber of the broadcasts and of the persons participating, new program opportunities were offered in rising crescendo until the staff was hard put to it to fill all the spots that were made available.

The broadcast day began with a sunrise devotional service at 5:45 a.m. on Radio WHDH, led by Rt. Rev. Norman B. Nash, and ended with a roundup at midnight with Dr. Barstow's National Council news over the same station. In between, there were programs almost every hour of the day on one or another of the nine AM, two FM and two television stations in Boston.

Dr. S. Franklin Mack, executive director of the Council's Broadcasting and Film Commission, comments that "while the Council couldn't have asked for better cooperation on the part of the local committee or the stations, the job couldn't have been done if it had not been for the readiness of delegates and officials to broadcast when asked, and the high level of success achieved is a direct result of the rapidly growing mastery of the media by the spokesmen of the church."

At a time when the nation and the world need so much the healing power of the Gospel of Jesus Christ, the voice of the churches must be loud enough to be heard above the din of daily life. If Boston may be regarded as a criterion, the National Council of Churches already has raised by many decibels the voice of the 30 communions it serves as a symbol and tool of their unity of purpose and action.

Zealous Advocate

(*Continued from page* 11)

izations, including campus Christian groups, and was guard on the varsity football team in 1926 and 1927. After graduation in 1928, he wasted no time in getting into the full-time work of the church and the same year went to Lahore, India, for a year as teacher at the Christian College there, under short-term appointment of the Presbyterian Board of Foreign Missions.

From there he went to New College, Edinburgh, Scotland, for a year of theological study and returned to the U. S. and Princeton, where, in 1932, he received a Bachelor of Theology degree from the Theological Seminary.

While in India, Dr. Blake courted his future wife, Valina Gillespie, by mail. The young couple had met at a Stony Brook, N. Y., Christian Youth Conference some summers before and were married the following summer.

Dr. Blake takes special interest in the field of Christian education and served for several years as chairman of the Counseling Committee of the Division of Education in Home, Church and Community of the Board of Christian Education of the Presbyterian Church. Also, until the time he assumed his duties as Stated Clerk in October, 1951, he was president of the Board of Trustees of San Francisco Theological Seminary, San Anselmo, Calif., and still continues as a member of the board. He is also a member of the Board of Trustees of Princeton Theological Seminary, Occidental College, Los Angeles, and of Lawrenceville School, Lawrenceville, N. J., and has been a member of the Pacific Coast Theological Group under the Hazen Foundation. In Philadelphia, he is a trustee of the Presbyterian Hospital, a position to which he was elected in 1945.

Dr. and Mrs. Blake make their home in Philadelphia. For recreation Dr. Blake likes golf and swimming and is an ardent baseball fan and rooter for his home town St. Louis Cardinals.

President Goes Calling

(*Continued from page* 12)

including representatives of the National Christian Councils of both Korea and Japan. And he was happy to present a check for $25,000 to Dr. Reuben A. Torrey of the Church World Service Amputee Rehabilitation Program in Korea; this represented a portion of the CWS 1955 budget for that project.

En route to Korea Dr. Blake stopped with the Marine division at Gifu and Army and Navy posts on Kyushu Island and preached at Asiya Air Force base. On Christmas afternoon he was flown back to Japan, and on the following day he occupied the pulpit of the Tokyo Chapel Center; this service was broadcast over the Armed Forces network.

Dr. Blake also met with leaders of the Philippine Federation of Christian Churches and of Christian groups on Okinawa, and was the honored guest of the Commanding General on that island, together with a party of six visiting Congressmen.

The Christmas trip was made on the invitation of General John E. Hull, in command of the American Army Forces in the Far East, and Dr. Blake was warmly welcomed by military and civilian officials and church leaders at every point of call. All arrangements were in the hands of Chaplain (Colonel) John A. Dunn at General Hull's headquarters in Tokyo, in cooperation with the Armed Forces Chaplains Board representing all service branches, Washington, D. C.

The National Council leader used commercial airlines for his flights until he arrived in the Far Eastern theater, where Chaplain Dunn requested that he use the military air transportation put at his disposal.

Upon his departure from and arrival in the United States, Dr. Blake was feted. Representatives of the San Francisco Council of Churches honored him with an informal breakfast, followed by a press conference, on the morning of his take-off on December 6. And when his plane touched American soil on the morning of December 27, he was to be greeted by church representatives.

A dinner in Dr. Blake's honor was arranged by the Pasadena Presbyterian Church, a 4,000-member body which he served for ten years as pastor before his election as stated clerk of the Presbyterian Church, U.S.A., a position he still holds.

The State of the Churches

(*Continued from page* 15)

. . Unaccustomed to this (new leader-hip) role, . . . we find it difficult to ccept the fact that the 'policeman's lot s not a happy one' or — to change the gure — to accept gracefully the in-vitable resentment arising from depen-ency upon the rich uncle."

"We were always ready to play the ole of St. George, but we never ex-ected to challenge a dragon as immense nd menacing as Communism has be-ome. . . . The struggle against Com-unism has been so intense that its ethods have sometimes threatened the asic institutions and processes of Amer-an freedom. Here again the influence f the churches has been notable in de-ense of values in our national heritage hich rests on religious foundations. . . .

"The present responsibility of the hurches to help the nation to maintain erspective, composure and discipline is nprecedented and the churches are not isposed to ignore their responsibility."

he Churches Appraise Their Resources

Girded by such unique advantages in world of change as historical perspec-ive gained through ages of experience ith governments and systems and "sta-ility which is derived from an experi-nce with the Holy Spirit," the churches an with confidence reconsider their rograms and take stock of their re-ources. These resources include:

The Institutional — the 143,000 local hurches with 35,500,000 members em-raced by the National Council's con-tituent communions — a force of 1,500,-00 volunteer Sunday School teachers — abulous financial resources as com-ared with most of the other countries f the world — some 18,000 emissaries of e Christian Gospel abroad.

Increased Lay Activity — (here) the nportant element of progress, indicat-g a real revival of religious interest, is more active sharing by lay people in e councils of the church itself, includ-g the determination of policy. . . ."

The Cooperative Agencies—an added nstitutional resource not available to e churches a half-century ago — "the reat network of ecumenical and co-perative agencies, including world, na-onal, state and local councils. . . .

Improved Morale — due "in no small easure to the conspicuous growth of e ecumenical movement and the coun-ls of Churches. . . ."

The Greatest Resource—"The church-') chief asset is always the power of od."

he Churches Re-Examine Themselves

"The churches, as they analyze the anging world and take stock of their resources, are critically appraising their effectiveness." . . . Among the points at which the churches are analyzing themselves are:

The Churches' Constituencies — The churches are trying to discover "whether they are serving and welcoming all kinds of people, including workers in industry as well as managers" . . . the aging as well as the young, the racial and cultural minorities . . . whether the churches have indeed become "middle-class fellowships with middle-class values." . . .

The Churches' Role — in evangelism, education and foreign missions. The churches are now generally agreed that . . . pulpit evangelism, lay visitation evangelism, mass evangelism and educational evangelism . . . complement one another. . . . (Through) our boards of Christian education . . . more emphasis is placed on Biblical content in curriculum material. Leadership education is being magnified and completely rethought. New tools are being utilized," especially audio-visual. . . . "As they carry the Gospel to other lands today, (foreign) mission boards are confronted not only with historical non-Christian religions but also with other aggressive movements . . . : Communism, nationalism, and cultural renaissance." With whole patterns changing, such adjustments have had to be made as transference of leadership and control to indigenous Christians. "Even more significantly, the churches have had to consider what are the true essentials of the Gospel as distinguished from the accretions of American culture."

As Institutions — the churches are asking themselves how their executives and ministers can maintain standards of scholarship and intellectual depth when administration is becoming so time consuming. They are also seeking to know the proper balance of allocated expenditure, as between maintenance of plant and ministry, programs of service among membership, and benevolence expenditures for its missions.

The Churches' Divisions — "We seem to be moving toward an American culture where the only major segregated institution left will be the church. . . . The racially mixed congregation is still rare enough to merit" special notice. . . . "We who profess to be the spiritual mentors of the nation bid fair to be caught in a seriously exposed ethical position. . . . We are late in starting. . . ."

Ecumenical Experience — ". . . One of our major tasks is to bring more of our church members into extensive and thoughtful ecumenical experience and to bring them all, by a better program of information and education, into deeper understanding of the ecumenical perspective."

The Church Can Be Sufficient To Our Times

"When we consider how little it costs to be counted among the church members in our country today, we are troubled. There is not much strict discipline in any of our constituent churches. The average church member is not conspicuously different from the average non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community. Consequently, Christianity is regarded by many as a 'harmless adornment of a comfortable life.' And 'woe to them that are at ease in Zion.'

"So we dare not be content with ourselves. Our calling is to be agents of

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"The churches, then, will be sufficient to our times if they are faithful, obedient, humble, and courageous before God and the tasks which He has set for them to perform."

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World Day of Prayer

(*Continued from page* 19)

station; from women in the Near East, gifts to aid leprosy victims in India; from England, contributions to relieve the distress of refugee women in Germany.

In the U. S. offerings are traditionally divided between the cooperative work of the National Council's Division of Home Missions and its Division of Foreign Missions.

In this country, a share of the offerings helps provide religious activities for Protestant students in Indian reservation schools; education, welfare, and religious services to the families of migrant harvest workers; training for pastors and lay leaders in low-income rural communities here and in Puerto Rico, and service to the 30,000 foreign students in the U. S., through the Committee on Friendly Relations among Foreign Students.

And abroad, the offerings give support to interdenominational Christian colleges in the Orient and Africa, training young women leaders for service in their own countries, helping provide reading matter for new literates, and aiding a home and family life program carried on through the International Missionary Council.

Because last year's offering was larger than ever before — a total of $434,000 — it was possible to give special aid to some other projects, many of them in countries which the ecumenical team will visit.

In Indonesia, special funds helped start a religious education program for women, under the national Christian council, which will be just under way when the team arrives.

In the East Zone of Germany, there was special aid for a rehabilitation program for women exhausted by the rigors of war and post-war life, in a center operated by the Women's Movement of the Lutheran Church in Saxony.

In Egypt, special funds have provided a scholarship for two years for an Arab refugee girl studying at the American University in Cairo.

In Jordan, extra World Day of Prayer offerings gave aid to a YWCA refugee camp where Arab women and girls are given classes in sewing, cooking, child care, simple literacy, and vocational training. The refugee camp in Jericho is not far from Jerusalem, where the team members will attend services on Good Friday and Easter.

From Jerusalem, the team will go to Lebanon and Germany, and then will arrive in New York again on April 20. And, as they carried with them to other countries the messages and prayers of American women, they will bring back to women of U. S. churches the experiences, the messages, and the prayers of fellow-Christian women overseas.

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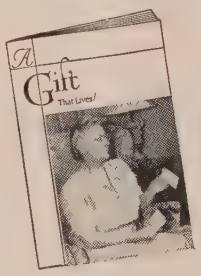

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The Vice-Presidents

(*Continued from page* 14)

xecutive board of the United Steelvorkers of America for the past 14 ears. He is also a director of District 5 of the union. An active lay leader of he First Christian Church in Covingon, Ky., he has served his local congregation as deacon, elder, trustee and hairman of its board. A firm believer n applying Christian principles to daily iving, Mr. Whitehouse is an executive oard member of the Council's Division of Christian Life and Work and s a general committee member of the division's Department of the Church nd Economic Life. He served as chairnan of 1952's famed Buffalo Conference on The Christian and his Daily Work.

Mrs. James D. Wyker, Mt. Vernon, O., ordained minister of the Disciples of Christ, president of the United Church Women of the National Council. One of America's foremost Protestant leaders, Mrs. Wyker participated as a denominational delegate in the World Council's organizing Assembly at Amsterdam. In 1952 she was the first vice-president and acting president of the Disciples' International Convention, where she gave the opening presidential address and presided over the convention's business sessions. Elected president of United Church Women in 1950, she was at that time president of the Ohio Council of Churches. Long interested in rural parish work, she and Mr. Wyker held a joint pastorate for 11 years in a small Ohio town, where their work in developing rural community churches drew wide attention.

Father Makary El Souriany, of Cairo, Egypt, the first Coptic Christian monk ever to study in the U. S., points to an African area where his ancient church has members. Looking on are Miss Frances Gray, chairman of the National Council's Near East Committee, and Rev. Russell Stevenson, committee director. Under sponsorship of the National Council group, Father Makary is now at Princton Theological Seminary for a year's religious study. He says that the Coptic Church — the prevailing Christian community of Egypt and Ethiopia — is enjoying a great revival, after a century of neglect and domination by the Moslems. Young volunteer laymen are working enthusiastically to rebuild the church, through Bible study programs, Sunday school work and a program of missionary recruitment.

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Message—

(*Continued from page* 20)

the throne of God in prayer. Some of our fellow Christians are making sacrifices we have not made, and they bear witness to their faith with greater fortitude than we have been called upon to display. We hope that they will pray for us whose temptations may be different but in no way less dangerous. We are heartened by the realization that Christ has brought us together in the unity of such a mighty fellowship.

In conclusion:

We believe that God has called us, as He has called all people, to be instruments of his purpose. We are grateful that in our own nation we have, under God, a heritage of free worship according to conscience. We rejoice that the state is free from the domination of the church and that the church is free from the domination of the state.

We are not satisfied with our inadequate response to what Jesus Christ can and wants to do through the church. We pray that the witness of the churches may come nearer to the will of God. We know that we cannot live without God and we cannot ignore the truth about life revealed through Christ. He is the way, the truth, and the life; the answer to our deepest needs. In the power and unity of His gospel we dedicate ourselves anew to the unfinished tasks of His kingdom.

The Ex-Prisoner

(*Continued from page* 9)

gram of visitation, recreation, and vocational training for inmates of the women's prison.

But what happens to the prisoner after he — or she — is released?

We, as citizens and Christians, are part of society and it is our attitude that may help decide whether the parolee will return to prison again. Is our attitude self-righteous and condemning? Or do we make it possible for the released prisoner to feel he can become a useful part of society and be accepted by it?

One of the possibilities that will be considered by the new Committee on the Churches and the Problems of Parolees is that of a program of citizen sponsorship of selected parolees, similar to that now operating in several countries abroad. In these programs, the released prisoner considered a likely candidate for permanent rehabilitation is not left to the sole care of the parole officer. He is also assigned to the sponsoring care of a citizen who volunteers his services and works under professional supervision. And under this system, it was found, offenders seldom, if ever, fall by the wayside again. In countries like England, Holland, Norway and Denmark, where this type of program is in use, the percentage of "repeaters" is less than five in a hundred.

This citizen sponsorship system was reported at an international conference on prisons and prisoners held last summer at Geneva, Switzerland, under the auspices of the World Council of Churches. This writer was one of the delegates at a gathering of prison officials, staff, and religious workers from 15 countries, including Europe, Australia, and the U. S.

One thing that was plain at the conference was that Europeans have a truly great concern with the prison problem because so many have themselves experienced imprisonment, primarily because of war and political reasons. Many of those who met at Geneva had at one time or another been behind bars, and some had escaped or been reprieved after sentences of death.

In America, our concern is more recent. Too many of us have believed for too long that crime belongs on the other side of the tracks, and have left it to others — to the policeman and the investigator to detect the criminal; to the courts to sentence him; and then to the strength of prison walls to separate him from us, so we do not even have to remember him.

But walls do not protect us forever. From behind them there comes an intermittent sound of discontent and rioting. And after the inmate has served an average sentence — only a few years — he may be walking beside us on the streets. Whether he is a friend or an enemy, an "ex-con" or a useful citizen, may well depend on what we have done or will do.

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Thy Kingdom Come

(*Continued from page 8*)

een concerned with church music since is childhood in Pomona, Calif., where ne entire Hubble family used to per- orm as an orchestra in local churches. n the years since, Mr. Hubble has writ- en scores of arrangements of sacred usic for church groups on both coasts. He has also played in symphony and pops" concert orchestras as trombonist nder the baton of such conductors as ir Thomas Beecham, Bruno Walter, eopold Stokowski, Morton Gould, Percy aith and others. Currently he is a ember of the Band of America, con- ucted by Paul Lavalle.

Mr. Hubble conceived the idea of aving a brass ensemble as a back- round for a choral group many years go — and has used it in several Cali- ornia and East Coast churches. The ew radio series, however, represents its rst presentation to the general Ameri- an public.

John Cleery, program director of the BC Radio Network, commenting upon ne brass and vocal arrangement, de- ribed it as a "fresh and frankly un- thodox treatment given these ele- ents.

"The arrangement takes full advan- ge of the 'big sound' and of the values contemporary production," he said, vet maintains throughout a reverence the material, retaining the old glory nd lift of the hymns.

"'Thy Kingdom Come' brings to uition the thinking of enlightened religious programmers. Radio's great opportunity to serve religion is that it can reach into every household, if . . . we can provide programs of general mass appeal. We believe 'Thy Kingdom Come' has this appeal."

Mr. Cleery said that the program is being carried "live" (i.e., directly at broadcast time) by 44 stations and that an additional 37 stations carry it at a later time — 16 of these on Sunday.

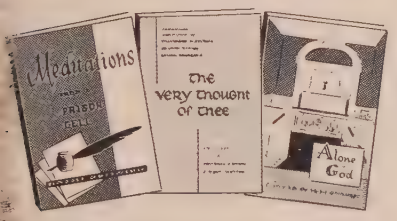
The show's director is George Voutsas, of the NBC production staff. Its producer is John M. Gunn, of the National Council's staff. Supervision is by Ben Wilbur, director of radio for the Council, in cooperation with Miss Marilyn Kaemmerle, supervisor of religious programming for the NBC Radio Network.

American Communities Overseas

There are now more than 70 interdenominational Protestant union churches serving an estimated 25,000 American and other English-speaking non-nationals in 35 countries around the world.

These figures from the National Council's Joint Department of American Communities Overseas represent an increase of six churches and about 2,000 members over the previous year.

The average membership is 209 persons, with about 152 youngsters in the church school. The largest of these union churches is at Caracas, Venezuela, with 810, and the smallest at Isle of Pines, Cuba, with 25 members. Nearly all of these churches are independent and self-supporting.



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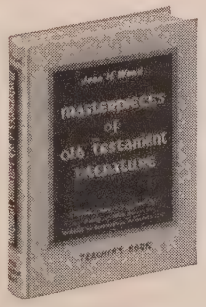

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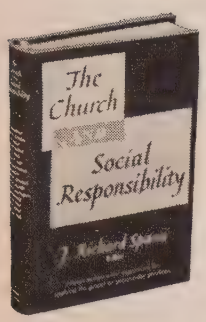

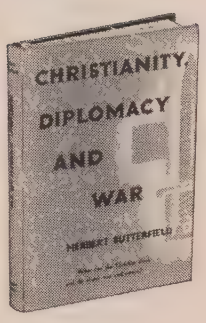

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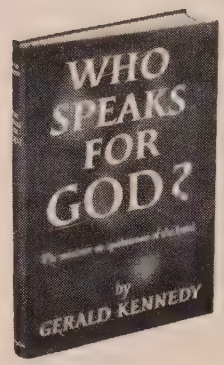

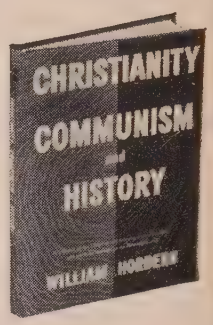

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Fly with Me to India

By Dorothy Clarke Wilson, Abingdon Press, Nashville, $2.00.

While still on the plane to India, Mrs. Wilson felt appalled at her audacity in undertaking to base an evaluation of 400,000,000 people, with 5,000 years of culture, on six months of observation. And tourist books often do include many half-baked impressions. But Mrs. Wilson was not the ordinary tourist. Her trip was made at the request of the Methodist Board of Foreign Missions and the Woman's Division of Christian Service. The missionaries of that Board and others, with their first-hand, intimate knowledge of India, gave her suggestions on people and projects to see, and opened up opportunities for her to see them. Then, too, she is an experienced writer, with some 60 religious plays and several novels to her credit, and could record her experiences both accurately and vividly. And she went in a sympathetic attitude. "I prayed," she says, "that I might keep my heart as wide open as my eyes and ears."

The traveller going to a foreign land for the first time has indeed some advantages not given to the seasoned resident. Most of us have never been to India, and since Mrs. Wilson was in that position herself, she noted many aspects of Indian life which probably have become commonplace to the veteran missionary. These descriptions give her book color, and its diary style of presentation, in the first person, with plenty of "name-dropping," lends it a high degree of readability. One might say of the book, as she does of her luncheon visit with Prime Minister Nehru, "The conversation was not too profound, merely pleasant and informal."

Luncheon with the Prime Minister, as the only guest, is of course one of the experiences the ordinary visitor is not likely to have. There were other high spots of the trip. Mrs. Wilson attended the impressive inauguaration of the first President of India. She met with the Minister of Health for India, Rajkumari Amrit Kaur, a Christian and a woman of great ability and influence. In Delhi, her hosts and advisors were Bishop and Mrs. J. Waskom Pickett. In Lucknow, Mr. and Mrs. William Wiser of India Village Service outlined side trips which gave her invaluable glimpses of the life "behind mud walls" in 700,000 villages. At Isabella Thoburn College, to which American church women give annually on the World Day of Prayer, at Allahabad Industrial Institute, and at many other institutions, she saw devoted Indian youth preparing for posts of leadership in the great new nation.

At Nagpur, Mrs. Wilson was guided by Roland Scott of the National Christian Council, and by Rajah Manikam, Joint Secretary for East Asia of the World Council of Churches and the Internationl Missionary Council. The daughter of a Baptist minister herself, she was routed in the Raipur area by the Baptist Mission; in the Arcot area, she stayed with missionaries of the Reformed Church in America. She visited Gandhi's ashram at Sevagram, and the Gandhi Village Industries center at Wardha. She attended the great convention of the ancient Syrian (Christian) Church at Travancore, and met His Grace, the Metropolitan, Johanon Mar Thoma, of the Mar Thoma Syrian Church of Malabar, named at Evanston one of the presidents of the World Council of Churches.

On her 14,000-mile trip, Mrs. Wilson came to several significant conclusions: "India's problems are so staggering." "I come back with a new faith in democracy." "Why on earth can't we realize that the only effective barriers against communism are spiritual, not physical?" and "Slowly, but surely, small segments of the Beloved Community are being created." We are grateful to Mrs. Wilson for showing us some of them.

This year India is the foreign mission study for all the groups connected with the Joint Commission on Missionary Education of the National Council of Churches. Any book of 128 pages on India is necessarily sketchy, as sketchy as the line drawings which illustrate it, but *Fly with Me to India* is so entertaining, so perceptive, that it would make an excellent introduction to the more detailed reading and study books published by the Joint Commission on Missionary Education for the current study emphasis.

—Florence Gordon

Schools in Transition

Edited by Robin M. Williams, Jr., and Margaret W. Ryan, The University of North Carolina Press, Chapel Hill, $3.00.

"Community experiences in desegregation" is the subtitle of this most timely book. It tells of "the actual experiences in 24 communities in six states, which, since the end of World War II, have moved from some measure of segregation to a system in which Negro and white children attend the same schools."

"The approach is not that of theory nor of consideration of national politics related to the subject."

Most of the communities are in "border" states, and most have made their adjustments under the compulsion of state laws. The percentage of Negro population in these communities varies from very small to substantial.

The authors submit that the actual experiences in these communities can become guides for thousands of schools and communities that now face the problem. They are careful scholars who state that in spite of complexity and variety, "there seem to be underlying similarities and uniformities in the experiences of community after community in the processes of desegregation and of resistance to it. Each situation is unique in some ways, but never in all ways." But there "are always some common principles." The "local decision makers" must look deeply in order to discern them.

—Benson Y. Landis

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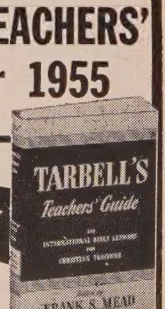

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A Dictionary of Pastoral Psychology

By VERGILIUS FERM and Others. Philosophical Library, New York. $6.00.

The purpose of the present volume is to make quickly available for the busy parish minister the kind of information he may be expected to find useful as a practicing psychologist in his day-to-day relations with his people.

The present-day pastor is confronted by people on every hand who are feeling the effects of constantly shifting social, political, and economic conditions. The impact of these changes often has disorganizing effects upon their psychic and spiritual structure, leaving them confused and fearful. To minister effectively to these persons requires a depth and breadth of understanding which often reaches beyond the traditional disciplines in which the clergyman has customarily been trained. This does not mean that he must set aside these disciplines and become a physician or a psychiatrist. It does mean, however, that the ministry will be strengthened if it can be performed in a fashion compatible with both the insights of these disciplines pertinent to his own concern and the efforts of their practitioners. This had led many conscientious clergymen who wish to render maximum service to their people in their particular needs to seek additional training and understanding in the relatively new field of pastoral psychology. Like all new fields of learning, this one has rapidly developed points of view and a language of its own. The minister who wishes to remain in communication with this rapidly growing field needs just such a guide as The Dictionary of Pastoral Psychology. The editor, Vergilius Ferm, in limiting the field considered, indicates that pastoral psychology is not a special treatment of psychology (normal or abnormal) but rather a treatment of the subject of psychology in those phases which have theoretical or practical bearing on the work of the minister. In addition to serving as a dictionary of terminology in this field, the work includes contributions on highly specialized subjects by six writers including the fields of counseling, case studies, medicine, psychology, analysis, parapsychology and pastoral visitation. These six contributors are: Wilford W. Bower, Vergil Harkness Ferm, Deane William Ferm, Louis I. Newman, Granger E. Westburg, and John R. Williams.

PAUL L. TILDEN

Indonesia: Land of Challenge

By MARGUERITE HARMON BRO, Harper & Brothers, New York, $4.00.

Justice William O. Douglas is authority for the statement that "there are few reliable source books on current Indonesian history." Indonesia is not an area which the world can afford to overlook. The sixtieth country to become a member of the United Nations, it is the sixth largest nation in the world in point of its population, 80,000,000. Mrs. Bro's term for the area — "this strategic archipelago" — is not an exaggerated one, and the information packed into the 263 pages of her book will help many to understand the new republic as it "sets out determinedly to take on adult status."

Mrs. Bro draws on personal experi-

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nces and on-the-spot research. With er husband, a cultural attaché of the merican Embassy in Djakarta, she ent a year an a half in Indonesia. The ros were educational missionaries in hina for six years, so Mrs. Bro knew hinese, and to that she added lessons n Indonesian. In her dedication she ys that her husband kept her con-antly reminded of "the importance of eople among the facts."

Since August 17, 1950, the fully con-ituted Republic of Indonesia has em-raced all the islands of the former etherlands East Indies except Irian. o help clarify the present Indonesian icture, Mrs. Bro traces the early his-ry of the islands, the Dutch rule, the panese occupation, and the National-t movement. It is a country "to which emocratic ideals are still new and dem-cratic practices still newer." "Insecur-y is the accepted climate" in which usiness and government have to oper-e. With thousands of young men and hoolboys trained as guerrillas during ne war and the struggle for indepen-ence, robbery, murder and arson are revalent. There is a tenacious heritage f class consciousness. Millions of non-ndonesians make Indonesia their home Dutch, Chinese, Arabs, Indians. Half-stes present some problems. There are met needs in education, health, indus-y. Perhaps the basic difficulty in achiev-g democratic ends is the high degree illiteracy — 85 per cent — for "the de-lopment of democracy cannot go much rther till there is communication of eas through the written word."

An interesting passage tells of the im-essions gained in this country by the 0 to 200 Indonesians who come to the nited States to study each year. There e revealing references also to the vari-s types of assistance given to the new public by the Technical Cooperation ard of the U.N., UNICEF, the World ealth Organization, the Food and riculture Organization, the Foreign rations Administration, the Colombo n, and the Ford Foundation.

—Florence Gordon

The publisher of "Protestant Chris-nity," by John Dillenberger and aude Welch, should have been listed *Scribner's* instead of Harper's in the ovember issue, page 26.

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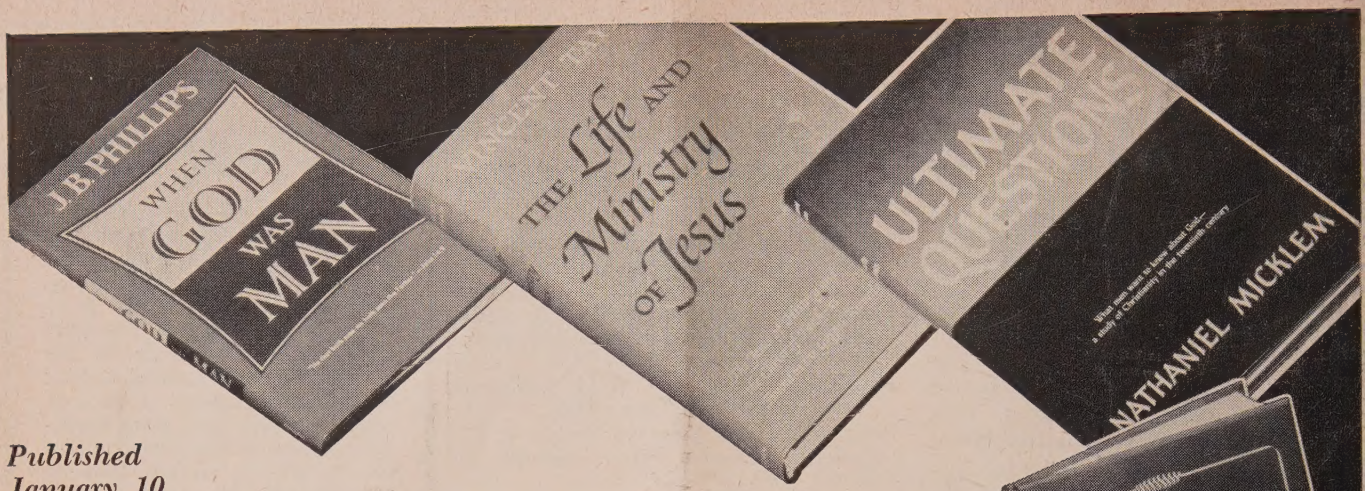

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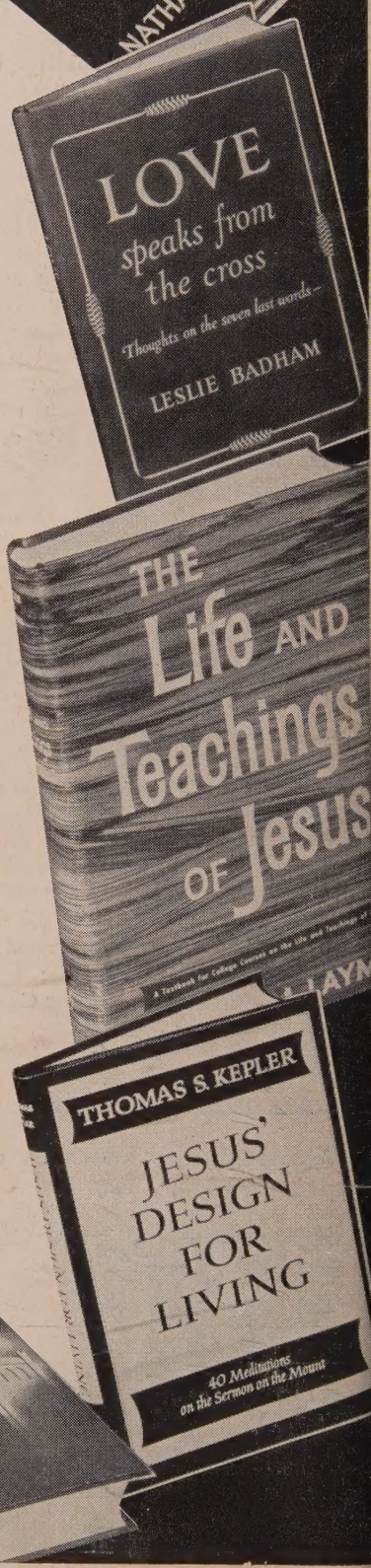
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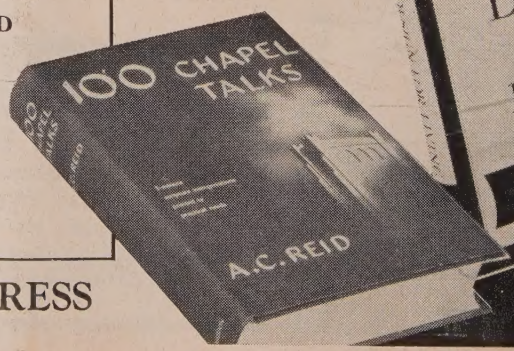

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